The Christian Century

PUBLISHED WEEKLY

Out of Darkness, Hope!
An Editorial

Scrolls from a Dead Sea Cave
By John C. Trever

Toward a Color-Blind Church
By Andrew Juvinall

Japan to Rise Again
By Toyohiko Kagawa

JULY 12, 1950

In This Issue

JOHN C. TREVER
is director of the International Council of Religious Education's department of the English Bible, and representative in that organization of the Committee on the Revised Standard Version of the Bible. When the Dead Sea Scrolls of which Dr. Trever writes in this issue were first brought to the American School of Oriental Research in Jerusalem, he was acting director of that institution. Since then, he has been intimately associated with the research which scholars have been conducting on the manuscripts.

TOYOHIKO KAGAWA
wrote the prose poem "Japan to Rise Again" as an introduction to *Violent Revolution or Spiritual Revolution?* a book of sermons which contains the substance of the messages he gave in the course of the recent three-year evangelistic campaign in Japan. As a result of those sermons, it is estimated, 250,000 Japanese were converted to Christianity.

ANDREW JUVINALL
pastor of the Clay Street Methodist Church, Stockton, Calif., is also chairman of the Stockton Council for Civic Unity, an interagency organization which has as its objective "to promote equal justice for all and to encourage understanding and cooperation among various national, racial and religious groups." The survey on which he reports is one he made of churches in the Methodist California-Nevada conference, of which he is a member.

HILLYER H. STRATON
is pastor of the First Baptist Church at Malden, Mass. His latest book, *Preaching the Miracles of Jesus*, was reviewed in The Christian Century of May 3.

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Coming Events

July 10-14. Interdenominational Institute on Racial and Cultural Relations, Eden Seminary, Webster Groves, Mo.
July 10-20. American Christian Ashram, Bridgewater College, Bridgewater, Va.
July 10-21. Faribault Summer School of Christian Education, Faribault, Minn.
July 10-28. Union Theological Seminary Conference for Ministers and Religious Leaders, New York city.
July 11-19. Christian Education Conference, Green Lake, Wis.
July 12-19. Conference on the Christian World Mission, Silver Bay, N. Y.
July 16-18. Joint Commission, World Council of Churches and International Missionary Council, Toronto.
July 16-23. National Conference on Education of Christian Parents, Lake Geneva, Wis.
July 17-21. M.E.M. World Missions Institute for Church Leaders, Lake Geneva, Wis.
July 17-23. World Christian Youth Commission, Whitby, Canada.
July 17-28. National College of Education Child Guidance in Religion Course, Evanston, Ill.
July 19-26. Student Workers' Conference, Eden Seminary, Webster Groves, Mo.
July 22-26. World's Christian Endeavor Union 11th Convention, London.
July 22-27. Eighth Baptist World Convention, Cleveland.
July 22-29. American Christian Ashram, Green Lake, Wis.
July 22-Aug. 10. Ecumenical Institute on Christian Education, Toronto.
July 23-29. Directors of Religious Education Fifth Annual Workshop, Lake Geneva, Wis.
July 24-28. International F.O.R. Conference, Woudschoten, Holland.
July 24-30. Methodist Southeastern Jurisdictional Missionary Conference, Lake Junaluska, N. C.
July 24-Aug. 11. Fifth School for Urban Ministers, Candler School of Theology, Emory University, Ga.
July 25-27. Methodist General Board of Lay Activities Annual Meeting, Chicago.
July 25-27. Seventh Annual Institute of Higher Education (Methodist, Southern Baptist), Scarritt College, Nashville; Arnold S. Nash, speaker.
July 29-Aug. 1. World Baptist Fellowship Conference, Green Lake, Wis.
July 29-Aug. 7. Northfield General Conference, East Northfield, Mass.
July 31-Aug. 7. American Christian Ashram, Keuka College, Keuka Park, N. Y.
July 31-Aug. 7. United Christian Youth Movement Pacific Southwest Ecumenical Conference, Big Bear Lake, Calif.
Aug. 1-6. General Convention on Christian Education and General Assembly of Christian Youth of the African Methodist Episcopal Zion Church, Richmond, Va.
Aug. 1-8. Lutheran World Federation Executive Committee Annual Meeting, Tutzing, Germany.
Aug. 3-5. Evangelical United Brethren General Board of Christian Education, Kitchener, Ont.
Aug. 4-9. Missionary Education Conference, Asilomar, Pacific Grove, Calif.
Aug. 5-10. World Council of Churches, World Council of Christian Education Youth Department Meeting, Toronto.
Aug. 6. Hiroshima Day Peace Observance.
Aug. 6-12. United Christian Youth Movement Rocky Mountain Regional Ecumenical Conference, Estes Park, Colo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

THE ANNUAL REVIEW of church statistics made by the *Christian Herald* shows that membership in the churches of the United States continues to increase at a more rapid rate than the population. This report is compiled from figures presented by the statisticians of the denominations. It shows that in the past decade the percentage of the population holding church membership has increased from 49 to 54.2 and that the gain has been continuing since 1880, when only one in five Americans was listed as belonging to a church. The survey reveals that in the past year Protestant gains were 1,368,367 members, almost 2.9 per cent, compared with a Roman Catholic gain of about 2 per cent. Protestants make up about 59 per cent of the total, Roman Catholics 33 per cent, Jews about 6 per cent and all others about 2 per cent. "The Roman Catholic Church," says the *Christian Herald,* "includes in its membership figures all baptized persons, from infants up. Protestant denominations, on the other hand (with the exception of the Protestant Episcopal and some Lutheran groups), define as 'members' only those who are adults, or from the age of 13 and up. If all Protestant groups followed the Catholic system of counting, they would add at least 10 million to their currently reported membership. Or if the Roman church followed the prevailing Protestant method, they would deduct about 6 million from theirs. Furthermore, the Roman Catholic Church does not drop people from its rolls except under the most extraordinary circumstances. ... In contrast, most Protestant churches periodically clean their rolls of so-called 'dead wood.'" The report shows that the top 12 Protestant denominations account for 77 per cent of the total, and that the Southern Baptists "are probably the fastest-growing of all the larger bodies."

Church Membership Growth Reported

Church Holds to Unity Aims

STEADFASTLY standing by its commitments and maintaining its devotion to Christian union, the triennial General Synod of the Evangelical and Reformed Church called for concerted action by Christians through a united church. At a time when its proposed merger with the Congregational Christian Churches was held up by a court injunction, the synod registered its regret that the "time of union, on the eventuality of which [the delegates] express certainty, cannot be predicted with any reasonable accuracy." It reaffirmed the synod's "solemn commitments looking toward realization of a union with the Congregational Christian Churches." The synod conferred on its 21-member General Council authority to redraft "the Basis of Union and interpretations" if that is required by future developments, or "to declare the proposed union impossible of consummation" if three-fourths of the General Council agrees. Meanwhile the policy of the denomination is clear. It has entered into an agreement to unite with the Congregational Christian Churches and it stands by that commitment. It has also now issued a general call for a united church, which should find lodgment in the conscience of American Protestantism. Confronted by "growing inroads of secularism and atheism," the synod declared that they "cannot be met effectively without the spiritual witness and concerted action of present-day Christians through a united church. It is especially important that Christian men and women, in nations which have been called upon for world leadership, shall have a means for expressing their common Christian ideals and convictions in the life of their respective countries. In the perspective of the world scene and in view of our great common convictions and concerns, some of our denominational differences appear inconsequential." That is the true voice of prophetic faith.

A Stupid Contest

A COURT CASE in Brooklyn, New York, involving the constitutionality of allowing pupils to be dismissed from public school for one hour each week to receive religious instruction outside the school building and grounds, was decided last month in favor of the practice. The New York law governing state education permits this arrangement, subject to rules laid down by the commissioner of education. These rules completely separate the project from the jurisdiction of the public school. The only participation of the school authorities is to receive the request of parents for the dismissal of pupils and to receive reports showing that the pupils were in actual attendance. The commissioner's rules provide explicitly that pupils are to be "dismissed from school in the regular way, and the school authorities have no responsibility beyond that assumed in regular dismissals." It was hardly less than a stupid act to contest such a practice as a violation of the constitutional principle of separation of church and state. No union of church and state is involved. No tax support is discernible. The New York practice should not, even colloquially, be called "released time," and it is not so designated

either in the state law or in the commissioner's rules. The pupil is "absent" from school. He is "dismissed" or "excused" from school by the request of his parents. To continue colloquially the use of the term "released time" as applied to the New York practice only makes for confusion. Some who wish to make this distinction use the term "dismissed" time." But this carries virtually the same connotation as "released time." We are glad to observe that the term coming into more general use is simply "weekday religious education." This not only avoids confusion with the released time practice, but it also expresses concretely and attractively the nature of the project.

Southern Presbyterians Take Interracial Lead

THE RECENT General Assembly of the Presbyterian Church, U.S., will doubtless stand as a landmark in southern Presbyterian history. For the first time Negro commissioners were treated like any other commissioners. There was no segregation in living quarters or in the dining room. And there was no particular notice of the fact, says the reliable *Presbyterian Outlook*. "New commissioners evidently thought it had always been done that way and older commissioners must have thought it was time the church was setting the example," the periodical goes on to say. This is encouraging but not unexpected news. For some years now, the Presbyterians in the south have been moving toward leadership in better interracial relations in that section. Union Seminary, Richmond, and Columbia Seminary, Decatur, Georgia, have both been admitting Negro graduate students for a number of years. Church literature has presented enlightened studies of the subject with the general approval of the church's constituency. And just before this year's General Assembly the board of directors of the Mountain Retreat Association voted that hereafter all groups except young people's conferences will be entertained on a nonsegregated basis at the Montreat, North Carolina, assembly grounds. The assembly gave virtual approval to this policy by defeating an overture calling for segregation in all church meetings. Instead, it adopted a standing committee recommendation allowing each church agency to make its own rules regarding segregation. No doubt the Montreat directors will shortly avail themselves of the privilege granted and modify their regulations to allow nonsegregated youth conferences. With these actions of General Assembly, the Presbyterians, U. S., take the lead among denominations working in the south in adjusting their policies to conform to postwar changes in southern thinking on interracial matters. The marvel is that a sectionally organized body should outdistance in practice nationally organized denominations which have on record resolutions southern Presbyterians would not yet pass.

Missions Gone To Seed

THE SAME General Assembly of the Presbyterian Church, U. S., which acted so wisely on matters of interracial relations at home failed to act as wisely on a related matter abroad. By an overwhelming vote, the General Assembly backed recommendations of its Board of World Missions declining to contribute to or participate in the establishment of the Japan International Christian University. The denomination, one of the wealthiest on a per capita basis in the country, had been asked through its mission board to contribute $50,000 to the project. The board referred the request to its missionaries in Japan for their advice. They were reported to be unanimously against Presbyterian support of the university. Their spokesman at the assembly, missions secretary C. Darby Fulton, echoed their misgivings about the "message" of the school. "It is not enough to guarantee the Christian character of a university simply to write that word into the constitution," Dr. Fulton said. Both the denomination's mission board and its Japan missionaries were reacting characteristically in matters of interdenominational cooperation. W. L. Carson of Richmond, Virginia, was right when he told General Assembly that "there is a growing feeling in our church that there are times when the missionaries on the field do not adequately sense the sentiments of the home church." He continued, "I believe that this is going to be a day that our church will long regret." In the final analysis, however, it is neither the mission board nor the missionaries upon which the ultimate responsibility of this unfortunate decision rests. That blame rests squarely upon the General Assembly. In a postcolonial world, the commissioners might have inquired what their constituency in Japan desired. Or they might have reorganized their board of missions and recalled a few missionaries.

Some Lutherans Move Toward Union

ALL LUTHERAN bodies are cautious about movements toward union, but the temper of some permits a guarded advance in that direction. The Evangelical Lutheran Church, lately in session at its headquarters in Minneapolis, took favorable action on proposals looking toward a merger with the American Lutheran Church and the United Evangelical Lutheran Church. The names may be confusing. The Evangelical Lutheran is Norwegian in origin and was so called until four years ago. The American (itself a merger of three) has a German background. The United Evangelical Lutheran (to be distinguished from the very large United Lutheran Church in America) is Danish and is less than one-tenth the size of either of the others. The specific act of the synod was to approve the appointment of representatives on a joint committee which is to study the faith and practices of the three communions and report to their 1952 conventions as to the feasibility of union. Meanwhile, the boards of the three will be in conference to formulate plans for the coordination of their work. No commitments have been made, but the attitude seems to be that of desiring and hoping that the proposed union may be realized. At the same time, the Evangelical Lutheran Church just as decisively rejected two alternative proposals. The first of these was a proposal that all the eight denominations which are members of the National Lutheran Council, including these three, should organically unite in one denomination. The second was that the National Lutheran Council should be transformed into a federated body intended to serve as a sort of interim

transitional agency to bind the churches loosely until the denominations are ready to enter the united church. The Evangelical Church statement on these related proposals was that "the time is not now at hand for complete organic union," and that the National Lutheran Council "in its present form is the agency which for the present can best serve the several Lutheran bodies in America." Here the note of caution predominated. But there is a lot of difference between the caution of immobility and the caution of a cautious advance.

Out of Darkness, Hope!

THE KOREAN CRISIS hit so suddenly and so hard that the shock is only now beginning to wear off. For days Americans—and, we believe, most of the rest of the world's peoples—went around in a daze, numbly wondering whether the next broadcast would announce that the whole world was again at war and why this horror had been allowed to leap at them from headlines and radios with so little warning. As this is written, however, with the fighting in Korea eight days old, there is a perceptible lessening of tension. True, the United States is more deeply committed to military action than seemed impending a week ago. But the Soviet Union says that it means to stay out of the Korean area, at least insofar as direct intervention is concerned. The average American feels that he can draw a long breath and begin again to try to think.

I

The situation remains undeniably serious and dangerous. North Korea's attack so pummeled and disrupted the South Koreans forces that, after one glance, General MacArthur hastened back to Tokyo and sent the report which caused President Truman to order American ground troops into action. This was equivalent to conceding that the Republic of Korea could not defend itself, even with American air and naval support, and that if the United Nations' resolution to roll the North Koreans back to the 38th parallel was to be put into effect, the United States, with an army expeditionary force, would have to do it. In the long run, if the Russians stay out, the United States can of course do it. But with the endless possibilities for guerrilla action offered by Korea's mountainous terrain, this country may find itself with a much harder, longer, more costly fight on its hands than most Americans realize is possible. It could turn out to be a very serious military problem.

The situation continues also to be dangerous because of the Russian interest. For the moment, Moscow is telling the world—and especially its satellites—that it has no intention of getting involved. It is starting to make effective propaganda use of this forebearance, and it is not likely to surrender this propaganda weapon except for reasons of the utmost gravity. But will Moscow allow one of its satellites not only to take a licking but possibly to be wiped out by its rival great power? Can it, for reasons of prestige, allow that to happen, any more than—as the American people have been told—the United States, for reasons of prestige, could never allow South Korea to be overrun?

Nor does all the danger lie in a possible shift of Moscow's policy. Suppose that Russia officially stays out of Korea, yet seeks every possible undercover means of helping her North Korean satellite. Under such circumstances Korea might turn out to be a case of Spain, with its unacknowledged German, Italian and Russian interventions, all over again. Suppose that a transport loaded with U.S. troops should be torpedoed in the Russian submarine-infested waters between Japan and the Korean peninsula. Moscow might disavow all responsibility, but would the American people accept the disavowal? Suppose that a Russian-marked bomber scored a direct hit on American army headquarters. A dozen such contingencies can be imagined. As long as fighting continues, the situation is loaded with dynamite.

II

With the United States army, navy and airforce in action, a new draft law enacted, a naval task force about to sail from the west coast, there is not much point in discussing the background of the Korean crisis or what might have been done to avoid it. That, at least for the time being, will have to be left to the historians. Much of the arguing now in progress sounds futile. Soviet Russia is protesting that what the U.N. Security Council has done since the fighting started has been illegal, and it has a fairly good technical case. Senator Taft is protesting that, under the law governing U.S. action in behalf of the U.N., American troops should not have been committed to so important a campaign without the approval of Congress, and he has a sound case. But these are debaters' points; not the real issue before fear-haunted mankind.

The Russian occupation north of the 38th parallel was hard-boiled, bellicose, and made hundreds of thousands of Koreans in that region long for American "liberation." The American occupation in the south was hard-boiled (far more so than in Japan), not very intelligent, and wound up by making practically all the South Koreans, including President Syngman Rhee, believe that anything would be preferable to its continuation. The Communist "people's democracy" in North Korea has been hard on its people, contemptuous of the U.N., a constant menace to peace. The "republic" in South Korea has been erratic, despotic and of such a character that both the ECA and the U.S. state department have felt obliged within the past three months to issue public rebukes and warnings.

Granted that all these are factors in the situation. Granted, moreover, that another factor seems to be the incapacity shown by the Koreans themselves for carrying on effective democratic government as we understand that term. Factionalism did almost as much to bring down the old Korean monarchy as corruption and Japanese aggression. It never ceased to plague the personal relations of the Korean patriots during their years of exile. It has made a shambles of the Korean parliament since the republic was launched two years ago, and it has made almost as much of a shambles of the internal affairs of most of the Christian churches.

Yes, all these things are in the Korean picture—and a lot more that could be listed. All have helped to bring on the present crisis. But what is to be gained from chewing

them over now? The United States has intervened. What has been done cannot be undone. The questions any thoughtful, peace-loving American wants answered, therefore, do not concern what is past but what is ahead. Can this Korean intervention be so conducted that its ends will be achieved without precipitating another world war? Can it be so conducted that not only a world war will be avoided but a settlement of this war gained which will improve the lot of the Koreans, leave the United States in an improved relationship with the peoples of Asia, strengthen the forces of international cooperation and order, and increase the prospects of stability and peace throughout the Far East?

We believe that there is a possibility that these things may be achieved. We believe that even out of the darkness which now seems to be closing down all around us, a flame of hope may soon begin to shine again. We invite all Christian men, all men of good will, to consider the way in which that candle of hope may be relighted.

III

First, however, it is necessary to ask: What are we now fighting for? The answer will generally go something like this: To show Stalin and the Communists that military aggression will be stopped at whatever cost; to drive the North Korean armies back above the 38th parallel; to reestablish the South Korean government in Seoul. But this is not a very satisfying end for which to ask American boys to die. Simply to restore the *status quo* as it was in Korea is not only to leave all the old causes of trouble operating; it is also to recognize the legality and permanence of the division of that country—something we have never done before.* And it may be Stalin will learn his lesson only temporarily—say, until his stockpile of A-bombs is larger or he gets an H-bomb.

In addition, it must be noted that under cover of the excitement over Korea the United States has taken on several large orders elsewhere. President Truman's announcement of American intervention did not confine our commitments to Korea—the only area where, so far, the U.N. has approved our action. It also made various pledges regarding the Philippines, Formosa and Indo-China. In every one of these spots, except possibly Formosa, it will be fairly easy for the agents of international communism to stoke up a civil war after the Korean pattern on a day's notice. If we assume a responsibility to suppress all such threats, we are letting ourselves in for something. Even should Europe remain quiet, a series of outbreaks in all these Far Eastern areas could run the American blood-and-tax bill to staggering proportions. Malaya, for example, is already costing the British $100,000 a day, while Indo-China is costing France $1 million a day, and those countries run their army operations for peanuts compared with U.S. military costs.

But that is not all. Indeed, it is not the important fact about the situation in which the United States will find itself as the Korean intervention develops. The important fact is that with our superior equipment and numbers, we can win all the battles and lose the war. For the war that really counts is the war for the minds of Asia's billion. Said *Time* last week in beginning an article on the Communist menace in the Philippines: "The sudden Communist attack on the relatively small and weak point of U.S. influence in the Far East [Korea] faced the U.S. with a challenge which its government had doggedly ignored and evaded. The challenge was: how to keep the people of Asia from falling to communism." True enough. And every time a Communist propagandist talks about how America has shown its imperialist nature by sending its armed forces to mix in the purely "internal affairs" of an Asiatic nation, while Russia has shown its determination to "stifle the warmongers" and keep the peace by staying out, the danger of Asians "falling to communism" increases.

Unless the United States is careful now, it may shortly find itself regarded by the masses of Asia in much the same way that Britain was in the latter part of the 19th century. Most Britishers of that time thought of the empire as a beneficent bringer of order and uplift to otherwise dark spots on the globe. In their eyes, the good done by the Pax Brittanica was so obvious that they could not comprehend the "ingratitude" of their "new-caught, sullen peoples, half-devil and half-child." Asia's attitude toward Britain is changing, thanks to what has happened in India, but it will be a long time before it is wholly changed. Communist propaganda will do its utmost to make the United States carry the stigma Britain is trying to eradicate. If we make it appear that we conceive it as our mission to intervene anywhere and everywhere to "save from communism" peoples aflame with nationalistic spirit, we will make the red propagandist's task easy.

IV

What can be done to extricate this country from future difficulties in the Far East even worse than those in which we are now involved? How can we see that the military venture to which we are already committed turns out, in the end, to be something other than a political and psychological disaster? It seems to us that there is one way, and only one way. That is to take this whole Korean crisis and the total problem of the Far East to the United Nations. Make this *truly* a U.N. venture. It has hardly been that so far. The impression so far has been that decisions have been made in Washington and communicated to Lake Success. That process needs to be turned around, and there has been evidence during these past tense days that the nations in the U.N. are ready to turn it around if we will let it be known that we are ready to have them do so.

The intervention in Korea should be made a U.N. intervention in fact and not merely in the present legal simulation. General MacArthur sees this; that is why he has been so anxious to get Australian and British forces

*One of the astonishing things about the documents issued by President Truman and the U.S. state department is that they give away the carefully built up legal case that the republic is the government of all Korea against which the Communists are in insurrection. They do this by talking solely of an "attack on the Republic of Korea," which implies action from without. Apparently the U.N. acted in such haste that it did not notice the implication. On the other hand, Russia in its reply to the state deparment's note was careful to charge this country with "interference in the internal affairs of Korea," thus protecting the Communist claim that the North Korean regime is the government of all Korea and that this is therefore a civil war.

into action. Even Nehru's government in India, which has been insisting on its neutrality in any American-Russian struggle, says it is ready to support a genuine U.N. intervention. Let the U.N. state the purposes for which the intervention is being made, and the terms on which it will be ended. Let the U.N. see that the forces sent into Korea are genuinely international. If a continued occupation is required after the fighting ends, let it be a U.N. occupation, with the U.N. setting it up and administering it. If there has to be some period of tutelage in democratic ways for a revived republic, let the U.N. work out the methods and set the time limits of such a period. And let the U.N. tackle the task of lifting the living standards of the Korean masses through the development of a Point Four program which will be free from the suspicion of being a disguised American capitalistic imperialism.

As for the Philippines, Formosa and Indo-China, is not the way out of the deep water we are in there—and the way to keep from getting in deeper—to have a searching U.N. investigation of the needs of the people in those regions, to be followed by U.N. help of a Point Four nature? In this connection it is worth noting that President Truman at least suggested the possibility, in his announcement of our action to block a communist invasion of Formosa, that the future disposition of that island might be left to the U.N. Might some sort of interim U.N. administration help to work out the almost hopelessly tangled problem of Indo-China? And if the situation in the Philippines requires action of some sort, would not a U.N. mission have less chance of arousing Filipino suspicions and wounding Filipino sensibilities than an American move which the Communists would point to as proof that the U.S. intends to take back its gift of freedom?

Details of the ways in which the U.N., with our all-out support, could take over the task of defending and promoting democracy in Asia, need not be outlined here. Indeed, we have only a hazy idea of what they would be. But the U.N. Charter is such a loosely drawn and voluminous document that we are confident that, given a will in Washington to have the U.N. do it, it could be done. Yes, there are difficulties in the way, and there are risks involved. But the difficulties are no greater than the United States is now facing in Korea, and the risks are no greater than the risk that at the end of the fighting the U.S. will find itself regarded by Asia's masses as a new imperialist bully. From all that, the U.N. is the instrument which could prove our salvation. Statesmanship in Washington now would consist in seeing that, and making it come true.

Knowing the Right People

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you ever read a novel and forget everything about it except a little picture, and that not the chief thing the book was about? Yes, I know you are surprised that I remember anything at all, but I really do remember this. I forget even the name of the book; it was Something about a Village by Francis Brett Young.

There were three daughters who lived in a swanky community in England, called "The Grange." They were the local big shots, because they had been "presented" at court. They were so anxious to know nobody but the right people that they knew practically nobody at all. I guess that makes the punishment fit the crime, all right! Funny thing about it, that is not fiction, but fact. That is the way it works out.

Besides, they got the short end of the deal, for knowing only the right people is dull business. The right people are frequently the wrong people—from any standpoint of human enjoyment. You can exchange calling cards with them, but, Lord help us, what else? Old Professor Wilson of Edinburgh, who wrote under the name of Christopher North, said frequently he thanked the Lord that he never lost his taste for bad company.

A little girl in England not long ago proved to be a sharp observer. After being told endlessly that if she were good she would go to heaven, she asked her mother pleadingly, "If I am really good in heaven, may I have some little devils to tea?" Sounds like a big party and a lot more exciting than prim angels playing on harps.

Didn't you ever know a church that died from just knowing the right people? That is why most churches that die do die. They are like those withering daughters at the Grange in the story, playing endless games of cribbage and bridge in their decorated drawing room or driving through the village in an isolation as solitary as Napoleon's when he took the air at St. Helena. These churches were so afraid of knowing the wrong people that gradually they knew nobody and became mausoleums. Every city has a few of them. In many cases the right people, socially and financially, moved away, and they could not, of course, take in the wrong people, so they took in nobody. These wrong people had nothing to recommend them except that they were God's children and that Christ died for them.

The whole tragic problem of social distance has a base in the fear of knowing the wrong people. Sticking with one group of like-minded people behind self-erected stockades is a cause of social isolation and of the tragedies it leads to. We are having much discussion these days on getting in touch with the moon. But what many persons and groups need most is to get in touch with the earth. That means having a number of the wrong people on your calling list. Otherwise any group, be it in the overstuffed lounges of the Union League club or the cushioned pews of First Church or the stiff-backed chairs of the C.I.O. or A.F.L. local, becomes a group of shut-ins.

Was not one of the chief indictments of Jesus that he did not know the right people and circulated among the riff-raff of publicans and sinners? In the parable of the last judgment was not the condemnation given to those who were told, "I was hungry and ye gave me no food . . . sick and in prison and ye did not visit me"—essentially, that they did not know the right people?

Yours,

SIMEON STYLITES.

Scrolls from a Dead Sea Cave

By John C. Trever

A STRAYING GOAT which climbed high up on the cliffs overlooking the Dead sea in the spring of 1947, led to the discovery which has amazed the scholarly world and has excited Bible lovers everywhere. A Bedouin goatherd pursued the animal up the cliff, which is about seven and one-half miles south of Jericho near the shore of the Dead sea. His curiosity was aroused when he noticed a hole in a projection of a rock. According to the story, he threw a stone through the hole, and heard a resounding crash, as if an earthen jar were breaking. Consulting his friends, he began an investigation which led to the discovery of several ancient leather scrolls, now known as the Dead Sea Scrolls. This, by the way, is the name now officially adopted for the scrolls, previously called, for various reasons, the Jerusalem Scrolls, the 'Ain Feshkha Scrolls, the Genizah Scrolls, and so on.

I

A Muslim sheik in Bethlehem, where the Bedouins did their trading each Saturday, informed the finders that the scrolls were written in Syriac. Whereupon the Bedouins, who belonged to the Ta'amireh tribe which inhabits the region to the east of Bethlehem, went to their Syrian merchant friend, Khalil Khando, to turn the scrolls into cash. Apparently Mr. Khando told George Isaiah, a Syrian Jerusalem merchant and friend, about them, and Mr. Isaiah in turn told the Syrian archbishop, Mar Athanasius Yeshue Samuel of St. Mark's Orthodox Convent, who in July of 1947 succeeded in buying five scrolls (four different documents, however) and a few fragments from the Bedouins. They had originally offered him several more scrolls, but because of an unfortunate mistake at the convent, one of the Bedouins left the group and apparently peddled his share through other channels in Bethlehem; for six scrolls were later offered to E. L. Sukenik, professor of archaeology at the Hebrew University on Mount Scopus.

When the Syrians discovered that the scrolls were written in Hebrew and not Syriac, they were at a loss to interpret them, and sought the advice of others. From the evidence that has been accumulated, it is known that they consulted at least eight persons interested in archaeology and the Bible. Some of these identified the documents, but all of them, for various reasons, passed by the opportunity to study them. Finally the scrolls were taken to the American School of Oriental Research in Jerusalem at the invitation of this writer, who was then acting director *pro tem* in the absence of Dr. Millar Burrows, who was on a two weeks' trip to Irak.

II

The moment I saw the scrolls, on February 19, 1948, a series of events began which has grown to proportions far beyond my wildest dreams. At the time I was told that the scrolls had been in the Syrian library for forty years, but gradually the whole story of the discovery is being unraveled as new details are pieced together. Unfortunately, the country at that time was virtually in a state of war; hence many facts which otherwise would have come to light much earlier were obscured by difficulties of negotiation and communication that lasted over many months. It was not until February 1949 that reputable excavators were able to visit the cave in which the scrolls had been found, only to discover that the cave had meanwhile been rifled and valuable evidence hopelessly destroyed by unauthorized treasure-seekers. In fact, the total number of manuscripts originally found by the Bedouins is still a mystery; but it is hoped that other documents may show up in due time.

The main details of the story and the manuscripts known to exist can, however, be told. Witnesses to at least twenty documents, both biblical and nonbiblical, have been found among the scrolls and fragments that are known to have come from the cave near the Dead sea. It is quite probable that this number will increase as more of the 200 fragments found by the excavators are identified and classified. According to those who are studying them, the documents may be divided into three groups.

III

The most impressive of the manuscripts are those in the possession of Archbishop Samuel, who arrived in the United States with his documents in February 1949. Of these, the Isaiah scroll (DSIa)—24 feet of sheepskin 10½" wide, consisting of seventeen sheets sewn together to accommodate the 54 columns of the entire Hebrew text of Isaiah—is the most beautifully preserved and probably the oldest. The evidence points to the second century B.C. as the time when it was copied. Another scroll, the Manual of Discipline (DSD), is about six feet long, made up of five sheets 9½" wide of coarse, cream-colored leather sewn together, and consisting of eleven columns of Hebrew. This nonbiblical document is extremely valuable for the insights it gives into the nature of the sect which originally owned this library of scrolls and apparently abandoned them during a period of persecution after placing them in the cave which has now been discovered. It was probably copied in the first century B.C. A third scroll, the Habakkuk Commentary (DSH), is about five feet long, consisting of thirteen columns of Hebrew text on two sheets of dark brown leather. The entire lower part of the scroll has disintegrated, but apparently the original columns contained about seventeen lines each. In this document, the writer interprets the first two chapters of Habakkuk in the light of his own day—apparently the period of the Maccabees, when the Greeks were the oppressors. It was probably written a little later than the Manual of Discipline.

The fourth scroll (DSL) in the possession of the Syrian archbishop is at present being treated at the Fogg Museum of Harvard University to make it legible. I succeeded in removing a large fragment from the tightly rolled scroll in April 1949, and from the 26 fragmentary lines thus made accessible identified it as an apocryphal book of

Lamech, which was previously known only by a casual reference in medieval literature. Just what the rest of the document will reveal, of course, remains to be seen after the experts succeed in unrolling it. The column which I have studied reveals the fact that Lamech, the father of Noah, is concerned about a child (no doubt Noah) who has been born to his wife, Bitenosh (see Enoch 106-107 and Jubilees 4:28). Not satisfied with her repeated assurances that the child is indeed his own and not the child of some heavenly being, Lamech goes to his father, Methuselah, who apparently is asked to go to *his* father, Enoch, to inquire about this child. The parallels to chapters 106-7 of the book of Enoch are obvious. The contents, though legendary and of course of no value from the point of view of history, are nevertheless interesting. The real value of the document, however, probably is in the fact that it is written in Aramaic, the language which Jesus spoke. This is the first time that a religious document in Aramaic coming from a period close to the time of Jesus has been found. Thus a further study of its contents is awaited with keen anticipation by all scholars.

In addition to these four documents, a number of fragments of other documents are in the possession of the Syrian archbishop. Among these are four fragments of Daniel, which, to judge from the style of the writing and the nature of the leather, are from two different scrolls; and a group of eight fragments which, in the late summer of 1949, I assembled into a section out of the center of two columns from a beautifully written nonbiblical scroll of poetic nature. When I first saw these fragments, they were crushed against the Daniel fragment in a solid mass of nine layers of leather. Among the remaining three fragments, whose contents cannot be identified, there is one on papyrus. The American School of Oriental Research, whose president is Dr. Carl Kraeling, is proceeding with the publication of the scrolls from St. Mark's Monastery under the editorship of Dr. Millar Burrows. Volume I, which contains photographs of all of DSIa and DSH, has just appeared.

IV

The second group of documents is in the possession of Dr. E. L. Sukenik of the Hebrew University in Jerusalem. Among some six scrolls and fragments which he originally purchased from a merchant in Bethlehem he has now identified three different documents. Four of the scrolls belong together and make up what he is calling "Hymns of Thanksgiving" (DST). The second document describes a war which he calls "The Battle between the Sons of Light and the Sons of Darkness" (DSW). The third is of peculiar interest in view of the fact that it is a portion, though fragmentary, of another scroll of Isaiah, giving sections from chapters 40-66 (DSIb). From a transcription of some of the letters sent to me by Dr. Sukenik, it is clear that his document was written about 100 years later than the complete Isaiah scroll (DSIa) which is in the hands of the Syrian archbishop.

In February 1949, the cave was rediscovered by Captain Akash Bey of the Jordan Arab Legion when he noticed the pile of debris thrown out by the treasure-seekers who damaged the cave in November 1948. A guard was immediately posted at the cave, and G. Lankester Harding, director of antiquities of Jordan, assisted by Father René de Vaux of the École Biblique in Jerusalem, carried on careful excavation for two weeks, retrieving everything that was ancient from the debris. About 200 fragments of manuscripts were recovered, together with parts of at least 49 jars and 50-odd covers especially prepared for the jars, plus some Greek and Roman lamps. Except for two Roman objects, which apparently were placed in the cave much later than the time when it was abandoned by those who stored their library in the jars, all the pottery is of a similar type, known to have been made during the Hellenistic period, or prior to the rise of Herod the Great near the middle of the first century B.C. in Palestine. A few of the jars and many of the bowls which were used to cover them have been reassembled at the Jerusalem department of antiquities by the archaeological specialists, Father de Vaux, Mr. Mubarak Saad, and an assistant, Mr. Hassan Mamluk.

V

Among the many fragments of scrolls found by the excavators, five from the book of Leviticus are by far the most interesting. They are written in a hand characteristic of the period of the Old Testament prophets, and Father de Vaux suggests that they must have been written not later than the fourth or third century B.C., though there is some difference of opinion on this point. There are also fragments from Genesis, Deuteronomy, Judges, and the apocryphal book of Jubilees, and a great many too fragmentary to be identified or from writings not hitherto known.

It is significant that the evidence of the pottery found in the cave supports the evidence from the form of the writing, both pointing to the second or first century B.C. for the writing of the documents. Naturally there has been considerable debate concerning the date of the documents, but scholars seem to be moving toward agreement as new evidence appears to support the early dates.

VI

The public interest aroused by this discovery is significant. Through it the average person is made aware of the importance of historical background in the understanding of our Bible, and learns something of the ways in which it was preserved. Thus, regardless of the values that scholars may derive from the contents of the scrolls, the education of the public through this find is extremely valuable. Especially is this true as we approach the year 1952, when the completed Revised Standard Version of the Bible, the new authorized version for Protestant Christianity, will appear. Newly made aware of the long history that lies back of our Bible, the average man will the more readily see why it is important to apply the knowledge gained from discoveries like the Dead Sea Scrolls to translation and revision, and thus to keep the message alive for our age.

The Old Testament section of the Standard Bible Committee, which is now nearing the completion of its work after twelve years of intensive labor, has applied the knowledge gleaned from discoveries and research to an up-to-date revision of the American Standard and King James versions. When the Dead Sea Scrolls happily were found,

the committee had not yet turned its attention to the book of Isaiah; so, with the help of Dr. Burrows, one of their members, they were able to apply the knowledge gained from this latest discovery, which is now the oldest Bible manuscript in existence in any language. Significantly, they adopted only about fourteen minor readings from the Dead Sea Isaiah scroll, where the evidence from the scroll made those readings obviously superior to the standard text, the masoretic. Thus the Dead Sea Isaiah scroll is primarily a witness to the substantial accuracy of the masoretic text as it has been known since the tenth century A.D. None of its variations gives any startling difference, and all those that one might feel are superior readings involve but minor changes. Many questions regarding the original text of the book of Isaiah are still unanswered, most of them having arisen prior to the time of its canonization about 200 B.C., and the researches based on internal evidence will therefore need to be continued indefinitely.

In the meantime, we can be thankful that so many Bible manuscripts and other important documents have come to light. The discovery at the Dead sea suggests that the future may hold for archaeology and the Bible many astonishing finds further to illumine the Book of Life.

Japan to Rise Again

By Toyohiko Kagawa

EARTHQUAKES bring destruction,
Spring breezes, new buds.
These two forces are always present in Japan,
But on the latter I put my hopes.

Japan's doom did not come upon her overnight.
Like a rotten old willow tree
Felled by a hurricane because it was
Standing on a river bank,
She was destined to be defeated.
Like the San José scale, militarism
Was eating out the heart of the decrepit trunk.

On the very spot where the old tree fell
We must replant God's pines that will live
For thousands of years to come.
Japan fell but to rise again!
Only by this disaster can she come to full maturity.
Only by the consuming fire can she be purified
From idol worship and hell-born licentiousness.

Unbelief was the cause of Israel's homelessness—
Unbelief in the hope of resurrection for her people
After their many trials and national catastrophes.
Japan, too, might become a hopeless orphan forever
In the Pacific area
Were she to be led astray
By the new idolatry called Materialism
Or by an atheism called Materialistic Dialectics.

Be no longer proud, O Japan, of your great population.
Even the plankton can boast of its masses of life.
Be not proud of your past prosperity, Japan!
Even the coal, deep underground, might boast of
Its halcyon days in ages past.

Naught but conscience
And spiritual power leading to invention and discovery
Are now left to us as sources of pride.
But for these, there would be
Absolutely no hope for
Japan to rise again.

O ye little pine trees, secure even on shifting sand dunes,
Teach Japan the Way of Resurrection!
If but one living bud be found upon it,
A small pine may some day grow into a giant tree.

O ye striped bamboo shoots,
Growing even on the volcano slopes,
Teach Japan the secret of your power—
The absolute possibility of new life
So long as your roots,
Unseen in the ground, continue to push up,
No matter how many times
The surface parts may be cut off!

Drunk with pride in her cherry-blossom cult,*
Japan was doomed.
Stop dancing the cherry-blossom dance,
Ye maidens of Japan, with its jazz accompaniment!
Cherry blossoms that blossom but never bear fruit
Have misled you.
I shall plant plum trees instead of cherry,
Walnut trees in the place of the kiri.**

If I fail to do my utmost
To reconstruct this defeated nation that I love,
How can I make apology to God our Father—
Since I went about praying to him
As fervently as a madman
In the midst of those terrible air raids,
Showers of incendiary fire
And fearful war-bombings.

O Almighty God, graciously arouse Japan after her long stupor,
For the day of her resurrection is overdue.
Even the morning star at dawn is waiting
For Japan to awake!

And O you strong young souls of Japan,
This is the time
For you to awaken, rise up,
In swift response
To the bugle call
Of Almighty God.

*I. e., militarism.
**Catalpa-like trees popular in Japan because of their large flowers.

Toward a Color-Blind Church

By Andrew Juvinall

IN EPHESUS there was no Church of the Aryan Aristocracy. In Alexandria there was no Church of the Melanin Majority. In Antioch there was no Church of the Carotene Complexion. The early Christian church was inclusive and interracial. All were one in Christ. If discrimination and segregation are to be decreased today, the church of Christ is where the process should begin.

The Federal Council of Churches recently contended that it was a "violation of the gospel of love and human brotherhood" for the University of Texas to debar a Negro, Herman Sweatt, from its law school. Counsel for the state of Texas replied that the council's contention had no weight because the religious denominations represented by the council maintain separate denominational colleges and churches for black and white. Until the church begins to break down the "middle wall of partition" in its own structure and membership, society will refuse to listen when it calls for a nonsegregated society.

That an increasing number of churches now welcome members of the non-Caucasian races is evident from the replies to a recent questionnaire sent to ministerial members of the California-Nevada Methodist conference. Responses came from 97 of the 299 pastors, and these were well distributed throughout the seven districts of the conference. They show that 42 per cent of the responding churches have one or more non-Caucasian members. Obviously not all the churches are reaching a complete cross section of their communities, for 62 per cent of the churches have some non-Caucasians living within a radius of one mile. However, two-thirds are making a beginning. These churches have as members Koreans, American Indians, Filipinos, Chinese, Mexicans, Negroes and Japanese.

Nonwhite Membership Small

The actual number of non-Caucasian members in the 97 white churches studied is only 201, which is less than one per cent of the total membership. Some might dismiss this as a "token" membership, but the influence of the open-membership policy on racial understanding and cooperation is far greater than the numbers suggest. A nisei member of a church in Florin, Mrs. Mary Tsukamoto, is a conference officer of the Woman's Society of Christian Service and recently addressed the national convention of Methodist women at Cleveland. Eleven churches have non-Caucasian church school teachers and an equal number have non-Caucasians as youth fellowship officers. In ten churches non-Caucasians serve on the official board.

First Methodist Church, San Francisco, has 320 white members, 1 Chinese, and 25 Filipino members. The church school superintendent is a Filipino. Two non-Caucasians teach in the church school, two serve on the official board and two sing in the choir. Among the 113 members of the Caruthers Church, which is located in a rural community near Fresno, are seven Negroes, six Japanese and three American Indians. But these minorities provide two church school teachers, one board member, one choir member, one youth officer and two committee members. Clay Street Church in Stockton, located in a community where one-fifth of the people are non-Caucasians, has one-twentieth non-Caucasian membership. These members of Negro, Korean, Japanese and Mexican ancestry include the president of the woman's society, the president of the men's club, the choir director and four official board members.

Policy Formally Declared

Thirteen of the churches have formally adopted policies welcoming people of all races into membership. Others feel that it is preferable simply to ignore racial differences without making any statement. The policy adopted by Stockton's Clay Street Church some four years ago reads: "Recognizing that in Christ there are no barriers of race or nationality, it shall be the policy of the church to encourage people of all racial backgrounds to join and participate actively in the worship and fellowship of the church."

Two out of five of the pastors replying are of the opinion that the majority of their church members would welcome individuals of any race into their fellowship. The white churches which are ready to accept members of other ethnic groups express the degree of acceptability of the various ethnic groups in the following percentages: Negroes, 45; Filipinos, 52; Koreans, 54; Mexicans, 56; American Indians, 58; Chinese, 59; and Japanese, 66. It is interesting to note that the Japanese should be rated at the top despite the brief time that has intervened since anti-Japanese propaganda was rampant in California.

A variety of attitudes was indicated on this matter of welcoming non-Caucasians into the local church. One rural pastor commented, "Several people would get a hemorrhage if we would welcome some of these non-Caucasian families." A Sacramento pastor observed, "The Chinese we have in our church are some of the most popular people here. All races are welcome. One reason we have so few is because there are racial churches to which most of the other races go." Another city pastor was of the opinion that people of other racial groups would be welcome so long as they did not come in great numbers. Usually only a few non-Caucasians cross the threshold of a "white" church until they are sure that their acceptance is real. When the acceptance is real and people are valued as people, the number from a given racial group will not make any difference.

Why a Church Was Burned

During the war the people in a certain San Joaquin valley town burned the Buddhist temple and wrecked the vacated homes of several Japanese. The pastor in this town wrote: "A large percent of our people are of Swedish ancestry. Some seem to have gone overboard in their prejudices to prove their Americanism. They are improving. Witness the Japanese family who are members of our church." The pastor of a large city church in which peo-

ple from five ethnic groups are members wrote at the bottom of his questionnaire, "Our people as a whole are Christians."

If we advance from these small beginnings toward the goal of an unsegregated church in an unsegregated society, it will be necessary for some of our heterogeneous churches to accept non-Caucasians as pastors or copastors. Otherwise there will be few opportunities for those of the minority groups who wish to enter the ministry. Therefore, we asked the pastors this highly conjectural question: "How long do you think it would be before the majority of your members would welcome a well qualified non-Caucasian as their pastor?" The replies of those who hazarded an opinion were:

Ready for a	*Now*	*5 Yrs. Hence*	*10 Yrs. Hence*
Negro	5	2	7
Japanese-American	10	6	6
Other Oriental-American	8	5	8
Latin-American	9	6	7

As to how long before such a person would be acceptable as copastor:

Ready for a	*Now*	*5 Yrs. Hence*	*10 Yrs. Hence*
Negro	9	9	7
Japanese-American	18	8	9
Other Oriental-American	16	9	8
Latin-American	17	12	7

In one San Joaquin valley village the whites took care of the Japanese farms during evacuation, and then helped the Japanese build a new church when they returned. However, several Japanese by their own choice are in the "white" church, and the pastor believes that if the older Japanese wished to cooperate a copastorate would be practical. Another "white" village church has fifty nisei youth meeting in a Sunday evening fellowship, but the group prefers to meet by itself though it is connected with the church. When the church offered to procure a Japanese copastor the youth said they wanted the present pastor as their pastor.

Ninety-three per cent of the pastors were of the opinion that it would be desirable to receive the churches of the Oriental, Japanese, and Latin-American Provisional Methodist conferences located in northern California into the California-Nevada conference, if they wished to take such a step, which is now permitted by the 1948 General Conference legislation. Nearly all the pastors stated they would be happy to serve on conference committees with non-Caucasians. One modestly commented, "They would be acceptable to me. Would I be to them?"

Although 87 per cent of the pastors indicated they would be willing to have a well qualified non-Caucasian as their district superintendent, this query elicited varying comment: "Would feel humbly proud. Might do some of our districts good!" "Would not mind if he were a Christian gentleman who was not arrogant." "As long as most churches are Caucasian, we should have Caucasian district superintendents." "A Christian should be happy about it. I'd try." "Fine! But it's a shame to ruin a good man of any color for this job!"

It will be a considerable time before northern California Methodism has a completely integrated church. Nevertheless, much progress has been made and is being made. Almost half the churches in the conference have one or more members from the "minority" groups. These people are a powerful leavening influence for racial reconciliation. By their gracious spirit and their love of Christ and his church they are winning the confidence of their fellow members and helping to make them color blind. Together we are moving toward a church in which "there is neither Jew nor Greek, neither bond nor free . . . for all are one in Christ Jesus."

BOOKS

A More Orthodox Orthodoxy

THE HISTORIC FAITH AND A CHANGING WORLD. *By W. Norman Pittenger. Oxford University Press, New York, $2.50.*

IN RECENT years, analysis and condemnation of liberalism has been a favorite pastime of many theological writers. Vocal critics of liberalism often make the quick leap and land pell-mell on the wagon of neo-orthodoxy. At times it makes one feel that the pattern was set long ago by the Athenians, who were always searching for some new thing. W. Norman Pittenger, of the General Theological Seminary, New York, in his latest book has given us a keen evaluation of the theological scene in relation to contemporary American life. As an Anglo-Catholic whose theology, he admits, is frankly influenced by this position, he believes that his school has a genuine contribution to make to the ecumenical movement. There is no doubt that he is making an outstanding contribution to the understanding of historic Christian orthodoxy.

Pittenger's analysis of neo-orthodoxy is as careful and fair as his understanding of liberalism. To him neither position represents the truth. If we must go beyond liberalism, we must also go beyond a neo-orthodoxy which is so persuaded that man is a sinner and will stay that way, that the vital nerve of Christian social action is cut. His plea for the "ancient faith" he terms "dynamic orthodoxy." This faith maintained not only the transcendence of God, as do Barth and his school, but also the immanence of God, as have the best of the liberals. Historic Christianity believed in original sin, but man was not utterly ruined —he was capable of being saved by faith in Jesus Christ as the Son of God and could even become a candidate for sainthood.

After reading Pittenger's latest work, one is moved to throw one's cap in the air and shout, "It's great to be orthodox." Yet, as he is so careful to point out, the type of orthodoxy for which he stands is the orthodoxy that has been at the heart of the traditional Christian stream. He says, "The contemporary movement known by that name is not always orthodox in the traditional sense." One lays the book down with an overpowering sense of the greatness and the wisdom of our Christian forebears, who have given us a faith that has proved so valid historically, is as contemporary as the morning newspaper, and will be as adequate a thousand years from today as it is today.

Liberal religion, says Pittenger, is on the way out because it has not been able to make the adjustments that man needs in the world in which he lives. The revival of "orthodoxy" is the most pertinent fact in modern American religious thinking. In fact Pittenger says: "Today few reputable theologians in the American religious world

are liberals . . . the outstanding theologians are by their own profession 'confessional' or 'neo-orthodox' or 'orthodox.'" Liberalism failed to present a personal God to which one could give utmost devotion, its view of man was superficial, and its understanding of the blackness of sin inadequate.

Pittenger's analysis of neo-orthodoxy is accurate. Man is not only depraved, he is perverted. He needs redemption and this redemption can come only from without. God is transcendent, so much so that he becomes almost a deistic God. In fact, "the negative theology of the early Middle Ages has come back with a vengeance . . . yet the Word of God enters human history through Jesus." The centrality of Christ in this connection is remarkable. Pittenger himself has given strong impetus to this centrality in his fine previous study, *Christ and Christian Faith*. He rightly credits neo-orthodoxy with rediscovering the church and stressing religion in its own right. The author disclaims sharing all the ideas in the newer orthodoxy. He is compelled to find certain truths and values in the older liberalism as well as in much of the newer orthodoxy; yet he clearly sees that this newer orthodoxy tends to minimize important elements in traditional orthodoxy to the point of giving a false picture of Christianity. There is a balance in traditional orthodoxy which the newer orthodoxy seems to lack. Although recognizing that the swing to the right has been salutary for Christianity, Pittenger is not satisfied with the orthodoxy he so accurately describes. His plea is that Christians should go on to a "dynamic orthodoxy." Such a view can provide a dimension of depth, a view of man, and an understanding of salvation the world desperately needs. "Hence," he declares,

> one is compelled to say that the rediscovery of "orthodoxy" in our day has been both a blessing and a curse. This may seem a strange remark from one who is a traditional Christian; yet it must be made. If the "orthodox" revival could have been tempered by a more hospitable attitude toward natural truth and goodness, correcting the errors of secular humanism on the one hand and supplementing the inadequacies of "liberalism" on the other, it would have been entirely a blessing.

The present reviewer came to Pittenger's book just after finishing Justin Wroe Nixon's *Responsible Christianity* and Daniel Williams' *God's Grace and Man's Hope*. Williams makes a splendid plea for all that is valuable in liberalism. Nixon is liberal with mediating tendencies, whereas Pittenger professes to be orthodox. Yet there is a remarkable over-all similarity in these three writers. One is frankly liberal, another definitely mediating and the third confessedly orthodox; yet there is scarcely a paragraph in any one of the three volumes to which the authors of the other two could not subscribe wholeheartedly. We have here a concrete example of a vital and true Christianity in which the insights of each school are being recognized as a valid guidance of the Holy Spirit. Amsterdam said this would prove true, and it has.

The most intelligent Christian can rejoice in being a part of the stream of the great Christian tradition which Pittenger has so lucidly presented. His arguments seem inescapable. There is every evidence of a wide influence on him by the thinking of William Temple. It is just possible that when the final theological evaluation of this age has been drawn, the outstanding Christian thinker will prove to be, not Brunner, Barth or Niebuhr, but William Temple.

The chapter on practical suggestions is good, though one would question the ultimate validity of Pittenger's argument for extending the parochial school system as the solution for Christian training. His "dynamic orthodoxy," he says, is identical with "the Catholic Faith stated in the great creedal affirmations like the Nicene and Apostles' Creeds . . . it must be alert to the new knowledge . . . and adapted to a world outlook." Whether you call it "modern orthodoxy," "dynamic orthodoxy" or by any other appellation, here is Christianity at its best, for back of it is the weight of biblical support and centuries of historical backing, plus the fact that it has been tried in the crucible of human relations and not found wanting. "Dynamic orthodoxy" is pragmatic and empirical in the best sense of those terms.

HILLYER H. STRATON.

Books in Brief

DIARY OF A DEAN. *By W. R. Inge. Macmillan, $3.50.* If this book is indescribable within reasonable limits of space, it is because Dean Inge himself is indescribable. Always averse to being the subject of either biography or autobiography, he has at last, at the age of 90, made public what he regards as the publishable parts of his diary during the years (1911-34) of his deanship of St. Paul's. It is a tribute to the quality of his mind and the vividness of his personality that the public is still interested in him 16 years after his retirement; and it was a triumph of intelligence over modesty for him to permit himself to be persuaded that this is true. In 1911, Inge was a distinguished professor of divinity at Cambridge, already the author of an exhaustive two-volume work on Plotinus which is probably the liveliest as well as the most learned book ever written about that philosopher or about Neo-Platonism. Then the prime minister, Mr. Asquith, offered him the deanery. The effect of this was, as he says, to uproot him from his study table and plunge him into the turmoil of London life. That this church appointment was made by the prime minister may surprise some American readers, but of course that is the way the system works. The Archbishop of Canterbury had a different candidate, and the Bishop of London is not even mentioned in this connection. But if the Lord can make even the wrath of man to praise him, he can also overrule the folly of some of man's ecclesiastical arrangements. He seems to have done so in this case. Anyway, it was a perfect choice. Dean Inge never ceased to be a productive scholar, an exciting lecturer, a stimulating commentator on a wide range of topics, a literary light which brought to St. Paul's the cultural distinction that the appointing power wished it to have, and withal a daringly free soul. At the same time he was a religious thinker as deeply devout as he was intellectually courageous. Much of all this shines through the crisp and frank phrases of this unusual diary. It would be impossible to imagine any narrative in the first person more completely free from pose.

LIVING WITH BOOKS, THE ART OF BOOK SELECTION. *By Helen E. Haines. Second edition. Columbia University Press, $5.00.* Librarians will be the primary beneficiaries of this book. Most of them have been using the first edition in one of its many successive reprintings since 1935 as a basic guide to book selection. But it is equally useful to anyone who needs to know what good books there are in almost any except the strictly technical fields. The new edition is a thorough revision to take account of the vast array of new books that have appeared in the last 15 years and to eliminate, though rather sparingly, the obsolescent. For each field there is a highly intelligent running commentary on its literature followed by a bibliographical list. In addition there are informative and expert chapters on such matters as book design and publication, critical evaluation, editions and translations, and book reviewing. As a book about books, a help in the selection of books and a guidebook to other sources of information about books, this volume has top rating.

PASTORAL PSYCHOLOGY, APPLIED PSYCHOLOGY IN PASTORAL THEOLOGY IN AMERICA. *By William Goulooze. Baker Book House, Grand Rapids, Mich., $3.50.* This is, so far as I have seen, the most comprehensive and competent attempt to coordinate the principles and methods of psychology with a highly conservative theology in the application of both to the pastoral ministry. The author has a wide knowledge of the literature of the field and quotes copiously from it, both for confirmation and illustration of his own points and to criticize the positions of those whose theological views are radically different from his. It will be a very useful volume, no less for those whose theology differs from the author's than for those who agree with it.

TWELVE LAWS OF LIFE, A STUDY OF THE TEN COMMANDMENTS AND RELATED TEACHINGS OF JESUS. *By John Calvin Slemp. Judson Press, $1.50.* Dr. Slemp is a skilled expositor. The present volume, addressed chiefly to young people, may be considered as having grown directly out of his ten years of experience as editor of Uniform Sunday school publications for the American Baptist Publication Society, and indirectly out of a much longer period as a Bible student, a teacher and a religious editor. The emphasis upon the broad and

spiritual interpretation which Jesus gave to the ancient law and upon the modern applications prevents any lapse into legalism. Any discussion of the Decalogue raises in the mind of a thoughful reader the question as to the permanent validity of that code *as such*. Are these laws binding upon Christians because they were given to the Hebrews? Or are they partly statements of universal principles and partly (especially in the case of the law of the Sabbath) limited applications of such principles in a particular regime? Such questions scarcely need to be discussed in such a book as this, and they are not, but the latter alternative is presupposed, as indeed it seems to be in the teaching of Jesus. The "ten laws" are valid in this sense after Pentecost because they were valid before Sinai, and the additional two laws—of neighborliness and love—show how Jesus deepened and spiritualized them. The book is practical for reading and study by youths or adults.

THE TWIN ADVENTURES: THE ADVENTURES OF WILLIAM SAROYAN, A DIARY; THE ADVENTURES OF WESLEY JACKSON, A NOVEL. *By William Saroyan. Harcourt, $3.00.* The novel was published first (1946), but the novel and the diary were written simultaneously. That, in fact, is the main point of the present volume. The diary half of it is a day-by-day, almost blow-by-blow, journal of the author's life in London while he was writing his novel about the adventures of Wesley Jackson in the army. Both were written in 33 days. The novel was done, under forced draft, as an army assignment, and a good part of it is devoted to illustrating "the way things get fouled up in the army." The diary, which is about as long as the novel, was probably written just for the heck of it. Any polite equivalent of that proletarian phrase may be substituted. If it is preferred, one may say that he did it as a superfluous and nonrational exploit, a *jeu d'esprit*, a way of showing the army that he could not only perform the unreasonable task of turning out a good novel in a month but could, so to speak, do it with one hand tied behind him. Something of the flavor of wartime London creeps into the diary, along with detailed narratives covering every time he sharpened a lead pencil, sent for coffee and sandwiches, or went out to mail a letter. His own story has a good deal of the feeling of a seven-day bicycle race. It is an absurd book. And yet—and yet—there is a strange quality of vitality in Saroyan which, so far as I am concerned, still holds its charm, even though his vogue has somewhat subsided. W.E.G.

CORRESPONDENCE

Displaced Persons

SIR: With all my strength I applaud the article entitled "Protestantism's D.P.'s" in the issue of May 24. As pastor of the American Church in Berlin for six years, I subscribe to everything that the author said about the need for strong churches to serve the large American colonies in foreign countries. There should be unified support and unified direction of such churches, although I am sure that each of them will develop its particular genius. Furthermore, I subscribe to your editorial of May 31, suggesting that this should be one of the first tasks of the new National Council of Churches. As one who has lived abroad for the better part of 15 years but who expects to retain his American citizenship, I feel that serious attention should be paid to the plight of many temporarily expatriated Americans who would like to see an American church become not merely an outpost of Christian nationalism but a vital link between the indigenous churches and the churches in America. In the best sense of the word, American churches abroad can serve as genuine ambassadors for us.

In view of the fact that events have transpired since writing my article entitled "Europe's Refugees Need Help," I must point out that two or three facts and figures can be brought up to date. It is now generally known that the International Refugee Organization will continue its operations, although on a reduced scale, until March 31, 1951. Therefore, intensive efforts for the resettlement of the remaining D.P.'s in other lands have been rendered possible. It is estimated that at the end of June 1950, 148,000 D.P.'s will still be receiving care in IRO camps in Germany, Austria and Italy. Of these, according to IRO, 18,000 are "hard core" and about 53,000 will—for one reason or another—have to be transferred to the local economies. Thus approximately 75,000 are deemed "resettleable" and will continue to receive IRO aid in emigration, not counting others who live outside the camps but who will be brought in for emigration processing. The total number of resettleable D.P.'s is estimated at about 200,000.

Since I wrote the article, several nations have undertaken to provide places for the D.P. aged, especially Great Britain and France. Incidentally, the D.P. home which the Lutheran World Federation will inaugurate in Berchtesgaden this month will now hold 450—not 350—old folks.

STEWART W. HERMAN,
Director of Resettlement.
Lutheran World Federation,
Geneva, Switzerland.

Preacher's Gospel

SIR: I have read with interest Dr. Morrison's exposition of the issues between neo-orthodoxy and liberalism. His skillful setting forth of the tension points seems to me to be accurate in terms of the theological and philosophical conceptions. But the articles fail, in my judgment, to give needed attention to the underlying "existential" impetus to neo-orthodoxy.

This is suggested by the following observations: (1) Neo-orthodoxy is a preacher's gospel. The laymen who have espoused it are few in number. I do not know a single one. (2) It is an ex-liberal preacher's gospel. Pres. John Mackay of Princeton Theological Seminary is the only minister I know who did not come to neo-orthodoxy from an avowedly liberal position. (3) Neo-orthodoxy seems to fulfill the need to "proclaim," to "announce," to "advocate" in assured and thunderous tones. Recently as I listened to a well known exponent of neo-orthodoxy I recalled vividly listening to Adolf Hitler in Berlin in 1932, and was struck with the similarity between the two presentations. When the liberal can no longer proclaim with inner satisfaction the liberal, social gospel with confidence and hope, he turns to something he can proclaim. This is the psychological and spiritual impetus to neo-orthodoxy which Dr. Morrison's articles ignored.

JOSEPH F. KING.
First Church in Oberlin,
Oberlin, Ohio.

Care, Energy and Greatness

SIR: May I comment briefly upon two current series?

1. Morrison, in "The Liberalism of Neo-orthodoxy," is smart but wily. He makes it seem that the neo-orthodox view of Jesus is a discovery, resulting from further findings of New Testament scholarship (Part IV—"The New Testament"), whereas it isn't any such thing. It is purely dogma.

2. New Knoxville and Freistatt, the two rural churches thus far heralded as "great," are both, as you well state on p. 754, thriving because they hold to ethnic oneness and a conservatism apparently related to that factor. The testimony of the man you quote is the reflection of the sureness of the religious conservative. Both these churches are on thin ice. Hundreds of churches in America, depending upon racial strain and theological conservatism, have gone on to tragic disintegration. It looks as though this combination is doomed. What will these churches do when they face new issues? Ought we not rethink the meaning of "greatness" in this regard? These churches are thriving, yes! But doesn't greatness in a local church include that awareness and adaptability that will help them to meet new issues positively? Is it greatness just to be currently holding together?

This fall, one of my classes is going to probe the problem: "How good can a rural church become?" We shall thankfully use

your articles as guideposts, but I have a feeling that if we are careful and energetic in our search, and truthful with what we find, we shall come nearer finding "greatness" than has your series so far.

CORRELL M. JULIAN,
Professor, Town and Country Church.
Pacific School of Religion,
Berkeley, Calif.

Christian Hands Across the Sea

SIR: I understand that a plan to provide church leaders in different parts of the world with gift subscriptions to The Christian Century will have to be discontinued unless the special appeal for this purpose, which The Christian Century will make to its readers, proves to be successful. I take, therefore, the liberty to endorse this appeal as strongly as I can. There is a real hunger for ecumenical news in many places, very particularly in the needy churches which have little or no opportunity to keep in touch with literature or magazines published in other countries. Moreover, the ecumenical movement has no future unless the churches can overcome the very great ignorance about the life of other churches which still prevails in their midst. And in the present situation it is especially important that Christian leaders in other nations should understand the mind of American Christianity.

I hope and trust, therefore, that your appeal will be successful.

W. A. VISSER 'T HOOFT,
General Secretary.
World Council of Churches,
Geneva, Switzerland.

[Contributions for subscriptions at $5.50 each to be sent 200 ecumenical leaders in Europe and Asia may be mailed directly to The Christian Century, 407 S. Dearborn St., Chicago 5, Ill. Any amount sent for this purpose will be welcome. Recipients of subscriptions will be informed of the name of the donor if desired.—THE EDITORS.]

From Union to Brazil

SIR: Your issue on theological education is most interesting and helpful. Doubtless, many besides myself will have been moved to differ with the authors on specific points, but few will deny that you have scored again in your continuing effort to provide forward-looking leadership for American Protestantism.

Yet I cannot refrain from two or three comments. It may be true, as Dr. Pope suggests, that theological students today "are two biological generations removed from fundamentalism," but the people whom many of them will serve are not, and if Dr. Pope does not know this he should pay closer heed to his own statement that fulfillment of the seminaries' task requires that they "keep close to the life of the churches."

The church I serve numbers in its constituency people who have come from all over the United States. When I recently gave in my adult Bible class a portion of Harry Emerson Fosdick's great course on "The Use of the Bible in Modern Preaching and Teaching," the attendance shot up very definitely. Many members of the class have spoken of getting in it answers to questions that have bothered them all their lives, and the family who were perhaps most vocal on this point had had considerable church experience. I conclude from this that seminaries ought to equip their graduates to deal constructively and positively with the Bible as we now understand it and to teach their people how the modern approach to the Bible makes it more real, accessible and helpful.

As for Mr. Luccock, he too seems to be, for the most part, accurate in his analysis, but I think he exaggerates the lacks in his seminary training—or else lays on Union Seminary blame that belongs elsewhere. Like me, Mr. Luccock had at Union the opportunity to take Ralph W. Sockman's course in "Methodist Polity." After all this, for him to blame Union for his not knowing that the minister is the presiding officer of the official board of a Methodist church seems a bit gratuitous. As well might a man born the son of a lifesaver at Atlantic City blame a liberal arts college for not teaching him how to swim! (I hope Simeon Stylites won't take this too hard!)

And as for training in ministering to the bereaved: Was Mr. Luccock asleep or was he perchance at Carnegie Hall during Henry Sloane Coffin's "conferences for men about to leave the seminary and enter the ministry"? How could anyone have listened to "Uncle Henry" as, for example, he urged us to drop absolutely anything and go to the ones in need immediately upon receipt of the news that death had come (this is only one of the things we learned in that particular "conference"), and not feel that he had been given about everything that a man could be given in advance of running into the actual experience?

I agree fully with Mr. Luccock about the need for better training in church finances. The two churches I have served in which the finances have been handled best both have had Y.M.C.A. secretaries as members of their official boards. Perhaps the seminaries could learn how the Y.M.C.A. teaches its men, as well as following Mr. Luccock's specific suggestions.

Union Church, J. THOBURN LEGG.
Rio de Janeiro, Brazil.

Success and Size

SIR: After reading your sixth article on successful American churches, I am interested to note that your readers, presumably pastors, judge whether or not a church is successful by its size. Although there have been some small town churches chosen, not a single small church has been chosen thus far. If you look through a yearbook of most any denomination, you will find that the vast majority of congregations have fewer than 300 adult members; most of those would be between 100 and 200 in membership. This, I believe, is true whether they are in the country or city. Are we to assume that no small church can be successful? Sometime I would like to see an article on a successful small church rather than a successful small town large church.

JOHN S. RHINE.
Trinity Lutheran Church,
Warrenville, Ill.

Reward Unclaimed

SIR: Upon the appearance of my letter headed "Opportunity at Bangor" in your issue of April 12, to settle any question as to the good faith in which I offered the reward of $100, I asked five members of the graduating class of Bangor Theological Seminary to serve as a committee of judges —Royal G. Davis, Chesley H. Laite, T. Albert Lawrence, William E. Neth, chairman, and Robert H. Simonton. This committee, a majority of them having been personally promerger, consented to act as judges, and to pay over my $100 to the first person meeting the stated terms under which the reward was offered. On April 14 I gave the chairman a certified check, thus expressing confidence in what the seminary had done in training men to think, and to demonstrate that a committee of our seniors can even be trusted with $100. And contrary to the common custom, the members of the committee of judges were made eligible to win the reward.

With the committee appointed, and with repeated posting of the reward on the bulletin board, I wrote you under date of April 17 informing you of what had been done in further development of your "opportunity at Bangor," and promising a further communication if and when the reward was paid.

This is to inform you and your readers (if you are willing they should learn of your fallibility) that in connection with the annual banquet of the Seminary Christian Association, the chairman of the committee publicly returned to me the certified check for $100, and has stated in writing on the check itself that no claimant appeared. You are welcome to think that Bangor theologues are so well fixed financially that a mere $100 did not interest them, or to whatever other fanciful interpretation on which you may choose to rely. But the fact is that evidently everyone here who read the statements concluded that you had been "caught in the act" and agreed with the lawyer who prepared the judgment on which your original statement was based. He wrote that "the interpretation of the 'editors' of The Christian Century is clearly erroneous." And all persons here who studied the case agreed with him and with me so completely that they would not even risk their local reputations by seeming to agree with your discredited claim.

MARION J. BRADSHAW.
Bangor Theological Seminary,
Bangor, Me.

NEWS of the CHRISTIAN WORLD

Conferences Hold Center of Stage

Annual Meetings Bring Together Many Protestants of the Northern New England States

PORTLAND, ME., June 23.—Several of the larger denominational bodies in northern New England held their annual conferences during May and June. Maine Congregationalists, meeting in Farmington May 2-4, heard that over the past year they had made the largest increase in giving of any Congregational conference in New England. A new project underwritten in the 1950-51 budget is an item of $2,500 for support of the nondenominational Protestant program at the University of Maine, Orono. Principal speakers were Douglas Horton, minister of the Congregational Christian General Council, John Feaster of Portsmouth, N. H., and Roderick Scott, missionary to Foochow, China. Prof. Scott expressed faith in the church's ability, if it is given proper support by home bases, to infiltrate and influence China's new regime.

Maine Methodists Condemn Gambling Increase

Maine Methodists, assembled for their annual conference in Biddeford May 3-7, heard Bishop John Wesley Lord, who presided and spoke on several occasions, warn against the sterility of a "domesticated" gospel, declaring that the church must cry out against the enemies of the human spirit, which he listed as tyranny, slavery, poverty, war, special privilege and fatalism. Other speakers were Allan Knight Chalmers, Harold C. Metzner and Frederick C. Meek. The Maine Methodists adopted strong resolutions condemning the inroads of legalized gambling in the state as evidenced by the recently passed law to permit betting on running horse races. They followed the Congregationalists in voting support for the interdenominational project at the state university. Two women and four men were ordained during the conference sessions.

Episcopalians Launch Plans for Student Work at Orono

At the annual convention of the Maine diocese of the Protestant Episcopal Church held here May 16-17, Archbishop George F. Kingston, primate of Canada, spoke on the missionary task of the church, stating that the emphasis has changed from "extension" to "intensity." The convention adopted a missionary budget of $48,000. It also collected a $2,000 offering to launch a fund for a $20,000 rectory as a start on the diocese's student program at the University of Maine. At present the only sectarian program conducted on the campus is that of the Roman Catholics, who maintain a $40,000 chapel and social hall with two priests in residence. John Heuss, Jr., director of the Protestant Episcopal National Council's department of education, declared that Episcopalians have been "procrastinating" in the matter of religious education and outlined a plan of advance. Bishop Oliver L. Loring of the Maine diocese stressed the importance of rural work. He appointed a priest visitor for rural regions of the state.

Vermont Baptists Reaffirm Historic Stands

National Baptist executives and missionaries home from the field addressed the Vermont Baptist convention at Bennington May 15-17. The convention adopted a resolution placing itself on record as opposed to the appointment of government representatives of any kind at the Vatican and the use of public funds for sectarian schools. Another resolution favored "further study" of the proposed union of Disciples and Baptists. Delegates voted support of the "Vermont Plan" whereby Negro youngsters from Harlem and white youngsters from Vermont exchange visits, supported the dry position in local option elections, encouraged local churches and families to welcome displaced persons, and favored a more aggressive program of recruitment for the ministry.

Vermont Congregationalists Approve Appealing Steinbrink Decision

After five-minute speeches advocating opposing points of view on the matter, the Vermont Congregational conference at its annual meeting in Bellows Falls May 19-21 passed by overwhelming majority a resolution commending the Congregational Christian General Council for appealing the Steinbrink decision in the Cadman Memorial case. Other resolutions called on America's leaders to seek world community rather than national self-interest alone; favored expanded public school facilities, continuation and expansion of Christian missions in Communist China, the International Christian University in Japan; and opposed the appointment of a successor to Myron Taylor at the Vatican. Among those who addressed the meeting were Douglas Horton and Albert Buckner Coe.

And So Forth

The United Baptist Convention at its 36th annual meeting at Ocean Park June 12-15 adopted resolutions opposing U.S. representation at the Vatican and supporting the work of the Christian Civic League in its fight against liquor and gambling interests in Maine.

Theme of the sixth annual assembly of the Vermont council of churchwomen, held April 27 in Waterbury, was "United in Allegiance."

In a unique ordination service held on St. Mark's Day in Grace Episcopal Church, Manchester, N. H., Marc Anton Nocerino was ordained as a "priest of God." Joining Bishop Charles F. Hall of the Episcopal diocese of New Hampshire in the service were clergy of the National Polish Catholic Church, the Greek Orthodbx Church, the Presbyterian Church, U.S.A., the Congregational Christian Churches and other Episcopal congregations. The service included a celebration of holy communion in which all baptized persons were invited to participate. The ceremony affirmed the belief that although the time has not yet come when all separate portions of Christ's church recognize one another's ministry, it is a manifest fact that God has blessed all ministries. NATHANAEL M. GUPTILL.

Labor's Attitude Bewilders Public

Party's Divergence from Government's Statement on Schuman Plan Is Puzzling if Expected

LONDON, June 21.—Britain's attitude to the Schuman plan has bewildered public opinion in this country as much as it apparently has elsewhere. The Labor party is anxious to preserve socialist unity in Europe in the face of the power of communism, and therefore wishes to step in harmony, if not in unison, with the European socialist groups. It is this which has always partially bogged down the Labor government's dealings with Europe, including relations with Strasbourg and the Council of Europe. In the present case, the timing of the Labor party's announcement clashed stupidly with that of the government. The public realizes that the party's private view of the Schuman plan must not be taken as the official government view, but the connection between the two is naturally believed to be close.

Methodists Report Growing Youth Program

The British Methodist Church's various departments are assembling their reports for presentation to the Methodist Conference, the supreme body of the denomination, which opens in July in Bradford. One of the most encouraging reports is that of the youth department. The church has received into its youth clubs during the past year over 10,500 persons, with 6,500 more in a "junior" relationship. The church has 11,000 Sunday schools. Of these, only 3,000 provide weeknight activity—a weakness which other churches share. Last year the children in those Sunday schools raised £170,000 for foreign missions, a total unequaled by any other British church. Each year the president of the Methodist Conference undertakes a heavy touring program, and his visits to local churches are red-letter days of assembly and rejoicing. This year's president, H. B. Rattenbury, has been led by his long years of missionary service in China and at headquarters to initiate a strong program of evangelism. He has rallied ministers as well as laymen to link effectively missionary strategies at home and abroad. His successor, who will take office in July, is W. E. Sangster, one of London's best known preachers, whose Sunday evening congregation at Central Hall, Westminster, is probably the largest in the country.

Friends Appeal for Reconciliation

At its Yearly Meeting, the British Society of Friends sent out this declaration in various languages to the people of the world: "In face of deepening fear and mutual distrust throughout the world, the Society of Friends (Quakers) is moved to declare good will to all men everywhere. Friends appeal for the avoidance of words and deeds that increase suspicion and ill feeling, for renewed efforts at understanding, and

for positive attempts to build a true peace. They are convinced that reconciliation is possible. They hope that this simple word, translated into many languages, may itself help to create the new spirit in which the resources of the world will be diverted from warlike purposes and applied to the welfare of mankind."

Sees Lack of Food World's Greatest Danger

At its annual meeting, the Conference of British Missionary Societies, which represents over 50 mission boards, heard Max Warren of the Church Missionary Society declare that the "revolutionary potential" in the world has greatly multiplied, and that in Africa and the East the patience of millions living on breadlines is almost exhausted. Dr. Warren said the younger churches are "desperately weak instruments" both for evangelism and for maintaining the Christian faith. He believes that there must be further transfers of authority from mission to church, with all the risk that transfer involves. "The world's lack of food is more dangerous than the presence of the atom bomb," he concluded.

Reports on Needs of American Churches

D. T. Jenkins, who is to combine teaching ecumenical theology at Chicago Theological Seminary with the pastorate of a Congregational church in Great Britain, commented recently in the *British Weekly* on the American church situation. "America has the people in her churches," he writes. "Her clergy have a healthy and natural relation to the community. The churches have the resources to maintain the vast institutional structure they are building. What they do need is a deeper knowledge of what it means to be the church of the living God, the pillar and ground of the truth, built upon the foundation of the prophets and apostles, with Jesus Christ as the chief cornerstone. She needs a theology which will give her the maturity, judgment and self-critical ability to handle power and wealth responsibly, and a structure of church organization which will express and not obscure the essential nature of the common life of the people of God."

Attlee Replies to Churches' Query on Racial Stand

The Archbishop of Canterbury, as president of the British Council of Churches, recently wrote to Prime Minister Attlee asking for a plain statement that "the government and our people do intend to stand by our traditional policy and to oppose any tendencies toward racial discrimination in any territories for which the British government is responsible." Mr. Attlee replied affirming the present position that in territories for which Britain is responsible the government is opposed to racial discrimination.

And So Forth

R. Grigor Smith has been named to succeed Hugh Martin as managing editor of the Student Christian Movement Press.

Quintin Whyte, secretary of the South African Race Relations Institute, is in this country on his way to study race relations in the United States.

Norman Goodall, London secretary of the International Missionary Council, has been awarded the Ph.D. degree at Oxford for his thesis on characteristics of missionary policy during the past 50 years.

On his current visit to this country, A. M. Hollis, moderator of the Church of South India, is doing a useful interpretative job on behalf of his church, which he claims to be the "largest non-Roman church in Asia." An active committee in London is charged with watching the interests of the new denomination. CECIL NORTHCOTT.

Alabama Baptists Refuse Federal Hospital Funds

The Birmingham, Ala., Baptist association recently voted to "refuse and reject" Hill-Burton act funds offered for enlargement of their hospitals. The action, based on the "traditional Baptist stand for separation of church and state," was sparked by laymen.

Presbyterian Women Pledge Christian Action

More than 5,000 representatives of Presbyterian, U.S.A., women from every state in the union, foreign missionaries, fraternal representatives and women from churches in other lands attended the quadrennial meeting of their denomination's National Council of Women's Organizations in Ocean Grove, N. J., June 13-19. At the

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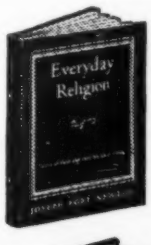

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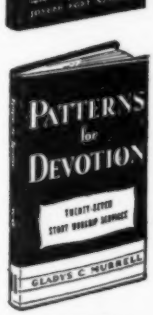

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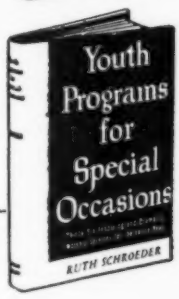

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final session, the conference adopted a statement of objectives for 1950-54 which said, in part: "We seek to be committed, informed Christian women. . . . We seek to realize that commitment reaches its fulfillment only in terms of Christian action. Knowing that we are one family in the eyes and love of God, we seek to deepen and extend that fellowship by prayer and by strengthening relationships with Christians in all parts of the world; by bridging the barriers between races, economic groups and creeds; by exerting our influence against all those forces which destroy personality." Mrs. John Irvine, president of the organization, in the opening address appealed to the women to "work and pray for the reunion of the two great branches of our Presbyterian church." Mrs. Irvine will be succeeded for the next quadrennium by Mrs. W. Verne Buchanan of New Philadelphia, Ohio.

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Warns 'Harijans' On Communism

Leader Fears Their Poverty May Make Them Susceptible—Opposes Any Changing of Religion

TIRUVALLA, TRAVANCORE & COCHIN, INDIA, June 8.—Presiding over the all-India convention of *harijans* (untouchables), held early this month in Nagpur, J. S. Pillay, a *harijan* and speaker of the Madras legislative assembly, warned that the poverty of the group should not lead it to allow itself to be explointed by the Communists. Mr. Pillay strongly opposed the *harijans*' changing their religion. It is to be noted that B. R. Ambedkar, famous *harijan* leader who is now law minister in the Indian cabinet, recently embraced Buddhism (see The Christian Century for May 17, p. 604). Dr. Ambedkar has been attending the meetings of the World Buddhist Fellowship in Ceylon. Addressing a meeting of *harijans* from India now living in Ceylon, he said: "We have fought long for political rights—to gain representation in the various legislatures of India and to be tolerated by society and religious institutions. We have not been altogether successful, which means that our salvation cannot be found through a political platform. After 35 years of a hard political career, often having to cross swords with high-ranking Hindu leaders and in the meantime exploring practically all other religions in the world, I have come to the conclusion that our salvation is to be found only in Buddhism. Only in Buddhism can the so-called untouchables discover a permanent solution to their problems." In the past, the Christian church in India has gained most of its converts from the *harijan* community.

Policy of Terrorism Splits India's Communist Party

P. C. Joshi, wartime leader of the Communist party in India, which has now expelled him, charges the party's present leadership with "grave Trotskyite-Titoistic errors." He has published a 64-page booklet, *Views*, setting forth his grievances against that leadership. He has also appealed to foreign sympathizers of international communism to intervene to prevent the party's followers in India from "liquidating themselves" and to help get them back into step with the world movement. The party's policymakers in India, he says, have adopted "suicidal tactics in utter disregard of Marxist teachings," which have led adherents to go in for "sectarian terrorist acts that are bound to complete the process of isolation from the masses." For some time India's Communists have been engaging in such terrorist acts as murder, railway sabotage and looting, apparently hoping that through the confusion thereby created they will be able to promote their cause and come into power. But their actions have only earned them the hatred of the masses.

Archaeological Remains Link India, Indonesia

On his current visit to Indonesia, Prime Minister Nehru is accompanied by India's director general of archaeology, N. P. Chakrabarthi, who will make an intensive

study of that country's monuments which echo Hindu culture and civilization of bygone centuries. Settlement of Indian colonists in Indonesia began in the 5th century A.D. Most famous among the monuments still in existence is the Buddhist temple at Borabodur. At a press conference held after he arrived in the islands, Dr. Chakrabarthi said that many fraternal bonds link the people of India and of Indonesia. His visit is the next step in a study which began two years ago when the Indonesian government requested India's archaeological department to send experts to determine why the Borabodur monument is deteriorating and to make a comparative study of Indian and Indo-Javanese art as found in Borabodur. Those experts have now submitted their reports.

Gandhi Trust to Aid War on Leprosy

The Gandhi National Memorial Trust has decided to establish an antileprosy council to conduct scientific relief and control work throughout India. The endeavor will be on the largest possible scale, coordinating all work with lepers now carried on by official and unofficial agencies. The council will set up institutions designed to rehabilitate patients and help them develop self-sufficiency, support existing institutions and aid in their development, and promote research on the disease itself. A 5 million rupee fund (about $1 million) will immediately be made available by the trust, and its provincial units will also provide funds for the council's work.

And So Forth

For the first time, an Indian has been elected Church of England bishop of Calcutta and metropolitan of India, Burma and Ceylon. He is A. N. Mukerji.

It is reported that the Pakistan government has issued an order exempting mission schools from the operation of a ruling that Islamic instruction be given to Muslim students in all schools. The information comes from a report published by the central board of Christian higher education of the Christian Council of India and Pakistan (formerly the National Christian Council) in regard to a controversy that arose between Christian educators in Lahore (Pakistan) and the education department there.

Relationship between the Church of England and the Church of South India has been temporarily settled by an agreement to suspend final judgment on intercommunion and consider it again in five years (see The Christian Century for June 21, p. 771). P. OOMMAN PHILIP.

For Sake of Its Unitarians, N.H. Council Declines

The executive committee of the New Hampshire council of churches and religious education on May 31 declined to take action on applying for membership in the proposed National Council of Churches. Basis for its action was the fact that the new organization's doctrinal purpose would exclude Unitarians and Universalists, who are members of the New Hampshire council. The state agency plans instead to assume a consulting relationship whereby it can participate in the work of the National Council without having official representation.

A Mighty Fortress

by ERNEST FREMONT TITTLE

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Is God In History?

by GERALD HEARD

This book is a sequel to IS GOD EVIDENT? in which Mr. Heard drew from the facts of natural history the conclusion that God is a valid inference. In the present volume he follows up his inquiry from natural history to human history. It is an inquiry into human and prehuman history, in terms of the doctrine of creation, fall and redemption. **$3.00**

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Warn Pastors on Political Comment

In East Zone of Germany, Statements from Pulpits Lead Christian Democrats to Protest

MAGDEBURG, GERMANY, June 16.—Christian Democrats in the eastern zone of Germany have appealed to Catholic and Protestant ministers not to enter political discussions lest they "confuse the mind of Christian people." The appeal came after a number of resolutions on the present state of affairs had been read from both Roman Catholic and Protestant pulpits. The Christian Democrats feel that all Christians should join the "national front," in which Communist influence is strong. It is not difficult to picture the reaction of the pastors to this appeal. At a recent meeting of East German pastors, it was said that whereas a few years ago the majority of them voted for the Christian Democratic party, today only a few would do so, and even they will probably withdraw their support if the party's propaganda continues along the present line.

Letter of Constitution Favorable to Churches

The articles in the East German constitution dealing with matters of religion and faith (41 to 48) seem to be clear enough, but everything depends on how they are interpreted in practice. Article 41 says: "Each citizen has full freedom of faith and conscience. The undisturbed practice of religion is protected by the state. Institutions of religious organizations, religious acts and religious education must not be misused for anticonstitutional or party political purposes. However, the right of religious organizations to discuss from their point of view vital problems of the nation is granted." Other important statements from the articles are as follows: "Religious organizations are entitled to raise taxes for their purposes." "The right of the church to give lessons in religion in schoolrooms is granted. [Classes] are to be taught by teachers appointed by the church. No person shall be forced to teach religious lessons." "Whoever wishes to withdraw from a religious organization must go to the court and declare his withdrawal." "Parents decide about the religious creed of their children until they are 14; afterwards the children decide for themselves."

Relief Needs Persist

The Protestant relief organization Hilfswerk announces that gifts sent from abroad to suffering people in this country decreased in 1949 from the total of the previous year. The reason for the decline is probably that, at least in some parts of Germany, living conditions improved considerably. However, not all difficulties have yet been overcome. For instance, in the eastern zone food rations continue low, particularly in regard to meat and fat, people do not have enough clothing and fuel supplies are inadequate. There are also suffering people in the western zone, where economic improvement has not solved all the problems. Among the most urgent needs of Hilfswerk at present are funds to support the program of feeding hundreds of thousands of school children and old people, to give three-week vacations to mothers who are worn out from too much work and too little food, and to train thousands of teachers for the church's educational work. So far as possible, Germans are trying to help themselves.

Dibelius, at 70, Recognized As Valuable Leader

Those who felt that Otto Dibelius was too old when in 1948 he was elected to succeed Bishop Theophil Wurm as head of the Evangelical Church in Germany realized as he celebrated his 70th birthday May 15 that no one could have known better than he how to steer the war-wrecked ship of the German church through the difficult postwar storms. Ever since he was made general superintendent (a title later changed to bishop) of the Kurmark some 30 years ago, Dibelius has shown himself modern enough to make use of technical developments which would help him do his work better. He early insisted on having his own automobile so that he could work more efficiently; this was a shocking idea to the older generation of pastors and churchmen. He has welcomed the use of radio and films by the church, and insisted on modern buildings and equipment for the hospitals the church operates. Dibelius is familiar with church conditions in other lands, including Russia. In his present position, he has once more proved that whoever stands against the church, against the Christian tradition of German culture and education, will find in him a man to defend the church, and even lead the counterattack on the aggressors.

Anhalt Church Seeks Local Pastors

Because there are only 100 pastors for the 400,000 members of the regional church of Anhalt in central Germany, now a part of the eastern zone, the church council recently adopted a resolution asking students of theology from Anhalt not to leave their native state when they graduate but to serve one of the local congregations, and urging ministers who for doctrinal reasons were forced to leave during the church struggle under Hitler to return. The council has also addressed young pastors in the western zone, asking if they would be willing to serve for a period of time in one of the Anhalt congregations.

And So Forth

Catholic congregations in the west are aiding in the efforts being made by the millions of German Catholics who fled Bohemia or the expropriated regions in east Germany to build churches in the central German communities where they have settled. In many areas, the refugees' appeals to Protestant congregations for shelter in churches and community centers have been hospitably met.

The conferences arranged by German, American and Scandinavian Lutherans for Germany will be continued this summer. The Missouri Synod will be responsible for the conferences in Harzburg and Neuendettelsau, and the National Lutheran Council will be in charge of those in Hermannsburg and Bad Boll.

SIEGFRIED SCHARFE.

Mixed Marriages Act 'Ill Advised'

Anglican Archbishop of Cape Town Sees South African Law Opening Way to Injustice to Individuals

LONDON, June 19.—Your correspondent for South Africa, who is spending the summer here, notes in an issue of the *Church News* (Anglican) that Archbishop Geoffrey Clayton of Cape Town has declared that the more the Prohibition of Mixed Marriages act is studied, the more ill advised it seems. Commenting on the act, which makes illegal marriages between persons of different color, Archbishop Clayton writes: "It is a matter of common knowledge that there are families in which one child is not obviously a non-European and habitually consorts with Europeans, while another is obviously a non-European and habitually consorts with non-Europeans. So far as I understand, a marriage officer will be breaking the law if he marries the former to a non-European, and equally breaking it if he marries the latter to a European. It seems an odd way to preserve racial purity. . . . There is grave risk of gross injustice being done to individuals."

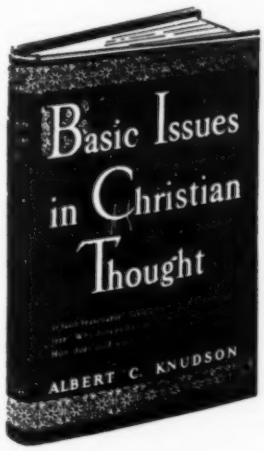
Sees Risk to Individuals' Rights in Immorality Law

The archbishop declares that the introduction of amendments to the Immorality law, making it a criminal offense for a European to have sexual relations with a colored (half-caste) person, only increases the risk of injustice being done to individuals. "We as church people do not approve of such relations outside marriage, whether between people of the same or different races. It is not every sin which ought to be a crime. It the state wants to render criminal all sexual intercourse between persons of different races, it ought to have a more scientific method of determining race. This apparently the state will not do. . . . But without such action it is difficult to believe in the sincerity of the profession that this legislation is dictated by a real concern for racial purity."

Urge Consideration of Native Question

Concerning the recent riots on the Witwatersrand, Mrs. Margaret Ballinger, M.P., representative of African interests in the national House of Assembly, declares that the essential element in the situation was the failure of elaborate police and defense measures to avoid serious clashes and bloodshed. She made the statement after an interview which she and Sen. Edgar Brookes had with Prime Minister Malan for the purpose of placing their views before him after she had been unable to get the House of Assembly to agree to discuss the riots. "This [failure] stresses the need for some more constructive approach [than police action] to the problem of government, and particularly to the problem of urban administration—an approach which will carry the consent and confidence of European and African alike. Indeed, so urgent has this become that there are good grounds for feeling that all party differences should be

Toward a Rational Faith . . .



Basic Issues in Christian Thought

By ALBERT C. KNUDSON

• CHRISTIAN PHILOSOPHY and theology stand facing a challenge peculiar to modern times. On the one side is a naturalistic humanism; on the other side is a religious revolt against reason. Both of these, says Dr. Knudson, create serious difficulties for the thoughtful Christian.

To meet and overcome these difficulties, he declares, we need a rational and profound Christian faith. The purpose of this book is to define this faith—to serve as a general introduction to some of the basic problems of Christianity and to present, so far as possible, a solution of these problems from the standpoint of a reasonable, coherent spiritual philosophy.

Against a background of the leading theological concepts of the ages—from Augustine to Barth and Niebuhr—Dr. Knudson develops a compelling statement of man's need for both faith and reason in the Christian religion. In interpreting human nature, sin, freedom, and other basic issues, he presents a comprehensive treatment of the major doctrines of Christian faith—a stimulating discussion of the leading trends in the Christian thought of our day.

THE CONTENTS

CAN THE CHRISTIAN FAITH BE RATIONALLY JUSTIFIED?—IS GOD PERSONAL AND MAN TRULY FREE?—THE EVILS OF LIFE AND THEIR MEANING—HOW ARE WE TO THINK OF CHRIST?—DIVINE AND HUMAN FACTORS IN CHRISTIAN EXPERIENCE—BASIC POINTS AT ISSUE IN CHRISTIAN ETHICS.

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put aside in favor of a comprehensive consideration of this position in consultation with the Africans themselves." Mrs. Ballinger said Dr. Malan gave her and Sen. Brookes a patient hearing, and that they hope their presentation may result in some action of the kind they propose.

Sees Racial Situation Growing Worse

Supporting the plea of Mrs. Ballinger and Sen. Brookes for a round table conference on native questions, J. D. Rheinallt Jones, former senator and director of the South African Institute of Race Relations, declared in a published statement that non-European leaders should take part in any such conference. The racial situation is worsening in the larger centers, he said, and is grave on farms and in the country districts. He added that the colored people, feeling themselves pressed between the European and native populations, have become soured, while the Indians are unhappy and insecure, and the Europeans, uncertain, have sought escape in unreal political party strife. "Our country is in mortal peril," warns Mr. Jones. "We are slipping into internal disorder which may quickly become civil war. . . . We must find a way to bind all our races in a common loyalty. We cannot escape the task of winning back the good will and cooperation of the non-European peoples. This can only be done through full consultation with their leaders and through a racial policy that offers them hope for their children."

Urges African Graduates To Lead Their Races

The native people of South Africa possess a culture which should be developed and nursed, and university graduates can do much to guide their people in the right direction, A. J. van Rhyn, M. P., vice-chancellor of the University of South Africa, said as he conferred degrees recently on more than 100 Africans graduating from the South African Native College at Fort Hare. Dr. van Rhyn emphasized that while a university degree confers privileges, it also brings responsibilities. Each race is looking to its leaders for guidance and inspiration in the difficult and troublesome times ahead, he said, adding that there are many channels through which they can lead their people for the uplift of their community.

Cancel Broadcast of Programs Honoring Gen. Jan Smuts

Not even on such an occasion as the recent 80th birthday of Gen. Jan Christiaan Smuts, when Winston Churchill in a recorded speech hailed him as "the greatest world figure South Africa has produced," could that nation escape the curse of party politics. The Transvaal Nationalist party protested against the South African Broadcasting Corp.'s decision to broadcast a program on Gen. Smuts' life and achievements. As a result, F. C. Erasmus, minister of posts and telegraphs, announced that the broadcasting of speeches of tribute and programs of homage to the general "are not desirable" and that he had wired the S.A.B.C. that it would "land itself in political turmoil" if it proceeded with its plans. Gen. Smuts received cabled greetings from prominent world figures.

STANLEY G. PITTS.

Liberalism Loses In North Carolina

In Senatorial Contest Runoff, Appeals to Prejudice Result in Defeat of Frank P. Graham

WELDON, N. C., June 26.—North Carolina on Saturday wrote a large question mark behind *Time* magazine's recent characterization of it as the "most progressive southern state." It gave the Democratic senatorial nomination to Willis Smith over Frank P. Graham. Dr. Graham, president of the University of North Carolina for 19 years until appointed last year by Gov. Scott to fill a Senate vacancy, has long been recognized as one of the leading liberals of the state and nation. Smith, well-to-do Raleigh attorney and past president of the American Bar Association, campaigned on a frankly anti-Fair Deal platform and as a champion of "southern democracy." He attacked Graham's record of liberalism, pointing especially to his service on the President's Civil Rights Committee and his affiliations with certain groups that have been labeled Communist fronts. Undercover efforts were made to agitate the racial issue, such as the mailing from New York of postal cards designed to give the impression that they were sent in Graham's behalf by the National Association for the Advancement of Colored People. Dr. Graham steadily refused to attack his opponent, or to countenance the use of any similar tactics by his supporters. He maintained the position that he favored the objectives advanced by the Civil Rights Report, but has consistently opposed efforts to achieve these by federal fiat. Bishop Henry Knox Sherrill and other members confirmed that this was Sen. Graham's position in the civil rights committee.

Appeal to Racial Feeling Intensified

In the first primary on May 27, Graham outdistanced three opponents, leading Smith by 53,000 votes. But since he lacked 5,635 of having an absolute majority, state law made it possible for the next-highest candidate to demand a runoff. In the second primary the appeal to racial feeling was intensified, almost to the exclusion of any other. A strong whispering campaign charged that Graham's election would result in white workers' being displaced from their jobs by Negroes, and in Negro children's being brought into white schools. With returns from yesterday's voting incomplete but conclusive, Smith led by over 26,000. This is the first time in a half-century that the racial question has been openly made an issue in a North Carolina political campaign. Many observers are deeply disturbed at the implications for the future of the fact that the issue was successfully used in this instance.

Duke Holds Third Christian Convocation

The third annual Christian convocation at Duke University, Durham, N.C., opened June 6. Sponsored by groups representing a large number of denominations, this event is becoming the outstanding assembly of

churchmen in North Carolina. Special feature this year was the inauguration of the James A. Gray lectures by Ralph W. Sockman, pastor of Christ Church (Methodist), New York city. Dr. Sockman also delivered the evening sermons. Other churchmen who addressed the convocation were Eddy Asirvatham of Boston University; Harold A. Bosley, dean of Duke Divinity School and minister-elect of First Methodist Church, Evanston, Ill.; David Say, secretary of the British Council of Churches; Arthur W. Hewitt and Mary Alice Jones.

Carolinas Scene of Many Summer Conferences

The Carolina institute of international relations, sponsored by the American Friends Service Committee at Greensboro in this state June 12-16, opened a full schedule of summer conferences held by churches and allied groups in the area. At Greensboro, principal speaker was Amiya Chakravarty of India, visiting professor at Yale University and authority on international affairs. Baptists will begin operation of their Seaside assembly at the Fort Caswell site they secured last summer, and Methodists will open their Camp Don Lee near the mouth of the Neuse river. A regional planning conference of the southern branch of the United Christian Youth Movement began yesterday at King's Mountain. A youth conference is being sponsored by the National Conference of Christians and Jews at Little Switzerland this week. The same organization will conduct its annual seminar in intergroup relations in cooperation with the University of North Carolina. Leon M. Adkins of Schenectady, N. Y., and Thomas Kepler of Oberlin were featured lecturers at the South Carolina Methodist pastors' school at Columbia College June 19-25. Holding of the Fellowship of Southern Churchmen's annual conference in late August at Camp Sequoyah will make it possible for family groups to be housed together and to share a more complete experience in interracial living.

And So Forth

Howard C. McClain, Baptist minister and former instructor at Mercer University, has succeeded Maxie Collins as executive secretary of the temperance league of South Carolina, formerly South Carolina Federated Forces.

The North Carolina council of churches is seeking funds to employ a full-time counselor for the more than 2,000 displaced persons resettled in the state.

Greenville, S. C., scene of a widely publicized lynching in 1947, has developed a program for improvement of race relations and of living conditions among Negroes. Initiated by the Y.W.C.A. and the local community council, the program has included detailed surveys made under the direction of the Southern Regional Council. From these, plans for improvement in medical care, schooling, crime prevention, recreation and economic opportunity have resulted.

One of the 13 "rural ministers of the year" selected by the *Progressive Farmer*, leading southern farm journal, is Garland Stafford, Methodist minister at Lewisville, N.C., and president of the state's rural church institute.

The South Carolina junior chamber of commerce is conducting a campaign to raise $50,000 to launch in that state the program of the Mental Health Foundation to provide for mental hygiene clinics and mental health education.

HENRY G. RUARK.

The Church Roll

Joseph E. Johnson, professor of history at Williams College and former adviser to U.N. delegations, has been elected president of the Carnegie Endowment for International Peace. He succeeds James T. Shotwell, who becomes president emeritus.

F. C. Fowler, Presbyterian pastor in Pittsburgh, was recently named president of the National Association of Evangelicals.

Gov. Luther W. Youngdahl of Minnesota has been named by the Federation of Lutheran Clubs as "outstanding Lutheran layman of 1949."

Recent deaths in the field of religion: William Gustave Polack, editor of the *Lutheran Witness*, official organ of the Lutheran Church—Missouri Synod, on June 5, at the age of 59. . . . David D. Baker, editor of the Evangelical and Reformed *Messenger* and president of the Associated Church Press, on June 27, at the age of 52, as the result of injuries received in an automobile accident June 24. . . . Hugh Thomson Kerr, widely known pastor of Shadyside Presbyterian Church, Pittsburgh, and executive secretary of the Pitcairn-Crabbe Foundation, on June 27, at the age of 79. . . . Metropolitan Theophilus, primate of the Russian Orthodox Greek Catholic Church of North America, in San Francisco, June 27, at the age of 76.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Father of the Bride (MGM) Joan Bennett, Don Taylor, Elizabeth Taylor, Spencer Tracy. *Comedy.* Upper middle class father relates, and film portrays, vicissitudes to which family subjects itself in order to give the adored only daughter the splendid wedding all agree she deserves. Situations with which audience can easily identify itself are presented discerningly, with *humor, satire and generous amount of sentiment.* Liquor plays prominent part as acceptable accompaniment to festivities. **M,Y,C**

Night and the City (Fox) Francis L. Sullivan, Gene Tierney, Richard Widmark, Googie Withers. *Melodrama* set and photographed in London dives and streets, as ambitious night club tout tries to "get ahead" by devious means, climaxed by his panicky flight from vengeful son of aging wrestler he has deceived. Skilled direction, effective photography wasted on completely depraved people, with some scenes revolting in their exhibition of *brutal violence.* **M**

Rogues of Sherwood Forest (Col.) John Derek, Alan Hale, Diana Lynn. *Melodrama.* Adventures of Robin Hood's son and aging remnants of his band as they lead popular revolt against King John that culminates in forcing him to sign Magna Charta. Does strange things to history and is stilted in action and dialogue. But as undemanding swashbuckling fare it is *probably acceptable.* Technicolored. **M,Y,C**

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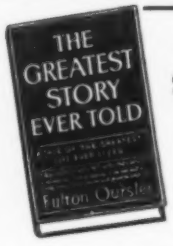

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